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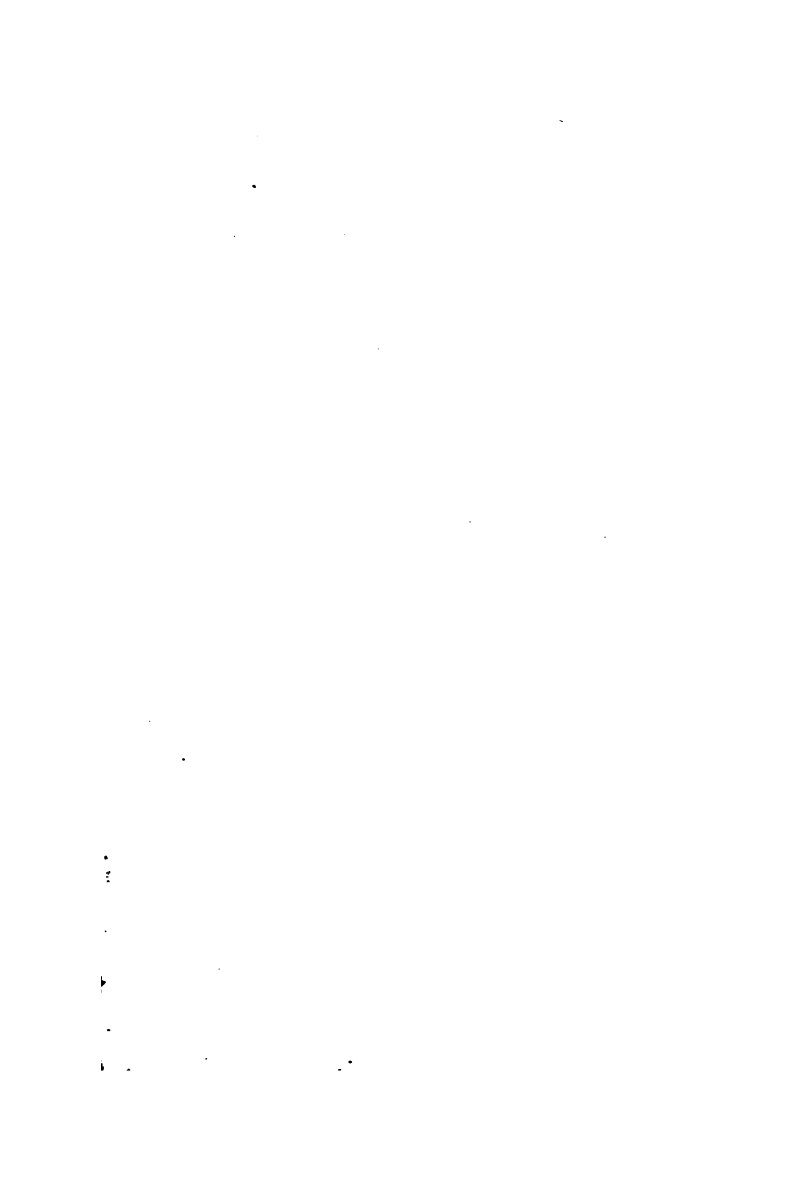
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298.









## THOUGHTS FOR THE DAY.





# THOUGHTS

FOR

## THE DAY.

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Second Series.



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"JESUS CHRIST,—THE SAME,—  
YESTERDAY,—TO DAY,—AND FOR EVER."—*Heb. xiii. 8.*

"EVERY DAY WILL I BLESS THEE; AND  
I WILL PRAISE THY NAME, FOR EVER AND EVER."—*Psa. cxlv. 2.*

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LONDON :

JAMES NISBET AND CO., BERNERS STREET.

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MDCCCXXXVII.

298.

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PRINTED BY WALTON AND MITCHELL, WARDOUR STREET.

# THOUGHTS FOR THE DAY.

*Second Series.*

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## WEEK I.

### FIRST DAY.

“THUS SPAKE JESUS AGAIN UNTO THEM, SAYING, I AM  
THE LIGHT OF THE WORLD.”—*John viii. 12.*

LIGHT of the world ! by whom alone  
“ The way, the truth, the life,” are known ;  
Help me to search my heart, and see  
If that Great Light hath shined in me.

Far from the mark they wander wide,  
Puffed up with scientific pride ;  
Who think philosophy can tell  
Where God, the unknown God, doth dwell.

They know Thee not, who fail to trace  
In Thee, the Father’s power and grace ;  
They know Thee not, who bow the knee  
To any other God, but Thee.

They know Thee not, whose earthly mind  
Doth in this world its portion find ;  
Who, while they name thy sacred Name,  
Can “ glory ” only “ in their shame . ”

They know Thee not, whate’er they say  
In word, who turn in heart away ;  
Or place an idol on the throne,  
With homage due to Thee alone.

They know Thee not, who think to bring  
Their feigned obedience ; call thee KING ;  
And yet a selfish end pursue  
In all they say—in all they do.

They know Thee not, who dare draw nigh,  
Before thy searching, piercing eye,  
In robes of human merit drest,  
Defiled, defective, at the best.

They know Thee not, most Holy Lord,  
Who hear, but do not keep, thy word ;  
Who, though they make their boast in Thee,  
Depart not from iniquity.

They know Thee not, who will not wear  
Thine easy yoke, thy burden bear;  
Content their daily cross to take,  
And all at thy command forsake.

They know Thee not, great Lamb of God!  
Who in the sprinkling of thy blood,  
Seek not, for every day and hour,  
Its cleansing, sanctifying power.

O! my blest Saviour! if so few  
Can prove their hearts to Thee are true;  
Who shall have confidence to claim  
The knowledge of thy Holy Name?

All those whose faith on Thee relies;  
Whose hope is fixed above the skies;  
Who in thy Spirit walk and live,  
And to thy grace, the glory give.

Thus, Lord, in me, thy light reveal;  
Place on my heart thy Spirit's seal;  
And while my life is hid in Thee,  
Let *Thine* be manifest in *me*.

## SECOND DAY.

“I AM THE LIGHT OF THE WORLD: HE THAT FOLLOWETH ME SHALL NOT WALK IN DARKNESS, BUT SHALL HAVE THE LIGHT OF LIFE.”—*John* viii. 12.

How shall this passage be reconciled with another in *Isa.* l. 10; where we read of a person, who, fearing God, and walking in obedience to the voice of his servant, is still said to walk in darkness, having no light?

It may be replied, the terms light and darkness, which are often used emblematically in the Scriptures, are not always so used in relation to the same subjects.

They are said to be in darkness, on whom the light of the gospel has never shined. They also walk in darkness, who wilfully close their eyes against the truth.—See *John* iii. 19. They do the same, who, while they make a profession of godliness, are living in a course of sin.—1 *John* i. 6. Affliction also is called darkness. *Psa.* cxliii. 3.

The darkness spoken of in *Isa.* l. 10, evi-

dently relates to uncertainty respecting the issues of providential dispensations. And a servant of God thus exercised, is bid to trust in the gracious guidance and protection of his heavenly Father, and to stay himself upon his God ; like a little child, who is led by the parent's hand, or is carried along as it reposes in the parent's arms.

In *John* viii. 12, the word darkness is used in a much more enlarged and comprehensive sense : it has reference to moral and spiritual blindness—to that darkness which fell upon man, when man fell from God—to that shadow of death in which all the children of Adam are involved, and in which all are walking, into whose hearts the light of the knowledge of the glory of God in the face of Jesus Christ, has never shined. Ignorance and unbelief, superstition and prejudice, constitute the fourfold darkness in which they walk, who know not God, “the only true God, and Jesus Christ, whom He hath sent.” Such persons *know not whither they go.*—



(See *John* xii. 35.) They know not where, or in what, that road will terminate in which they are walking. They have no spiritual light—no perception of eternal and invisible realities—no right apprehension of heavenly things—no discernment of the nature of truth or of holiness. Heavenly wisdom is derived from Christ alone; therefore none but his true disciples (they who have learned of him) believe in him, love him, serve and follow him; they, and only they, will be found walking in the light of truth and holiness, safety and peace, assurance of hope, and heavenly consolation.

To darkened minds, LORD JESUS! be Thou  
light;

To fainting hearts, impart thy Spirit's might;  
To souls in sorrow, give, and still increase  
As griefs abound, thy more abounding peace.  
Let those who walk, thy cheering glory see;  
Let those who rest, find sweet repose in Thee.

---

## THIRD DAY.

“JESUS CHRIST, WHO OF GOD IS MADE UNTO US WISDOM.”—1 Cor. i. 30.

“My doctrine shall drop as the rain, my speech shall distil as the dew.” Thus sang Moses, the great prophet and lawgiver of Israel. But a greater than Moses is here; even Him of whom Moses spake when he said, “A *Prophet* shall the Lord your God raise up unto you, of your brethren, like unto me, Him shall ye hear.” From Him, Moses under the Old Testament, and the apostles under the New, alike, as His servants, received their commission. And not only their commission, but also their power: not only their instructions, but also the very form of words in which they were to be delivered. “Go, and I will be with thy mouth, and will teach thee what thou shalt say.”—*Exod.* iv. 12. “I will give you a mouth and wisdom; which all your adversaries shall not be able to gainsay, nor resist.”—*Luke* xxi. 15. And again, “It is not ye that speak, but the

Spirit of your Father that speaketh in you.” —*Matt. x. 20.* The Spirit of God and of Christ is the same; for the Father and the Son are One. The SPIRIT of JEHOVAH spake in me,” said David, “and His WORD by my tongue.” Jesus is the “WORD of JEHOVAH; GOD manifest in the flesh; for “the WORD was made flesh, and dwelt among us, full of grace and truth.” And, “God, who....spake in times past to the fathers by the prophets, hath in these latter days spoken to us by His Son;” to whom He bare testimony at his baptism, and again at his transfiguration, saying, “THIS is my beloved Son, in whom I am well pleased—HEAR YE HIM.” “Who of God is made unto us wisdom.” “He is the true Light which lighteth every man that cometh into the world.” “The Light of the world:” for the light of reason and the light of revelation are alike from Him. He is the Teacher sent from God—the Revealer of the mind and will of the Father,—in whom, as in one vast

treasury, are laid up, for the benefit of his people, "all the treasures of wisdom and of knowledge." Hence, when he began to teach and to preach in Capernaum, the word spoken by Isaiah the prophet was fulfilled: "The people that sat in darkness saw a great light: and to them which sat in the region and shadow of death, light is sprung up." (Compare *Matt.* iv. 16. with *Isa.* ix. 2.)

Reader! has this blessed light ever shone into thy soul? It has arisen upon thee in the ministration of the word;—thou art favoured with the external revelation; truth is shedding its bright radiance around thee, in the publication and spread of the gospel; knowest thou any thing of the internal illumination? has it broken in upon the darkness of thy mind? If so, bless God for that wisdom which cometh from above. Sit down with humble thankfulness at the feet of Jesus, and receive of His words. The instrumentality of man can reach no further than the outward ear: it is Jesus Christ

alone, who by his Spirit, can write His law upon the heart, with power and saving efficacy. He alone can say, "The words I speak unto you, they are spirit, and they are life." Learn of Him "who is meek and lowly of heart, and ye shall find rest unto your souls." Say to Him, "Open thou mine eyes, that I may behold wondrous things out of thy law." "Lead me in thy truth, and teach me; for thou art the God of my salvation." "The law of thy mouth is dearer to me than thousands of gold and silver." It is light and life; it is power and peace; it is sanctification and salvation. Jesus is the **LIGHT OF LIFE**: and to walk in that light, is to walk in the ways of wisdom, "whose ways are ways of pleasantness; whose paths are paths of peace."

Lord Jesus! at thy feet,  
Where none shall wait in vain;  
My soul would humbly take her seat,  
And heavenly wisdom gain:

For Thou wilt teach the meek,  
And meek my soul would be ;  
Would ask that grace, that Spirit seek,  
Which dwelt, O Lord ! in Thee.

---

## FOURTH DAY

“I AM THE WAY, THE TRUTH, AND THE LIFE.”—  
*John xiv. 6.*

This is the way, O Reader!—the blessed way on which the light of God is always shining. And whatever obscurity, whatever intricacy may attend the working of his providential dispensations ; the way of grace, the way in which the favour of God may be enjoyed, and the soul everlastingly saved, is made beautifully clear and open. “ No man,” said our blessed Lord, “ cometh to the Father, but by me :” but, glory be to God, any man, and every man, has full warrant and permission to draw near to the Father in the name of Jesus ; and in that name

to “ask and receive; seek and find; knock,” and have the door of mercy thrown open to receive him: and this, day by day, and for ever; seeing Jesus, our great High Priest, “ever liveth:” therefore this way is called “a living way”—a new and living way.” Living, for Jesus is the life; not only the way to life—He is Himself life; its medium, its substance, and its crown. “God hath given to us eternal life, and this life is in His Son;”—“he that hath the Son hath life”—“life eternal.” This way is also called a *new* way, because it belongs to the New Covenant; and, by the setting up of the kingdom of heaven, or, in other words, by the preaching of the gospel, it is newly and openly made manifest. The types and shadows of the Old Testament, the rites and sacrifices of the tabernacle service, were but as so many signs and finger-posts, pointing to Jesus Christ, the promised Messiah, who was yet to come. He is “the truth,” the soul, and the reality, of which these were

but the shadows ; and now that he has appeared—now that the way into the Holiest is plainly revealed—the signs and the figures are needed no longer. He is the truth ; in whom all the prophecies have their accomplishment—in whom all the promises are yea and amen.” He is therefore the way of life—the true and living way—the way of salvation—the way of happiness—the one, and the only way to heaven, to glory, and to God.

What remains, therefore, but to pursue it? It is the way of holiness and of peace. “ And thine ears shall hear a word behind thee, saying, ‘ This is the way ;’ walk ye in it ; when ye turn to the right-hand, and when ye turn to the left.”—*Isa.* xxx. 21. “ As ye have received Christ Jesus the Lord, so walk ye in Him.”—*Col.* ii. 6.

O ! guide my feet, and keep them in the way—  
The way of pleasantness, the path of peace ;  
Shine on my soul, and to the perfect day,  
Brighter and brighter still, thy light increase ;



That blessed light, which from the world above  
Points out the footsteps where thy saints have trod,  
And marks in wisdom, righteousness and love,  
The road to heaven, to glory, and to God.

---

## FIFTH DAY.

“THE FATHER OF LIGHTS.”—*James* i. 17.

God is the “Father of lights;” the Fountain Spring from whence all light emanates. Whether the word be used in its simple and legitimate meaning, or figuratively and emblematically, in every sense and in every variety of its manifestation, whether it be the material light, he hath created it; or whether it be intellectual, moral, scriptural illumination—all are of God. He is the “Father of lights.”

“God is light.” He is so called in the Scriptures (1 *John* i. 5.); and the term is appropriated to the Father, to the Son, and to the Holy Spirit. The law of God is also

called light; his word; his truth; the revelation he has been pleased to make of himself to his creatures; his Name and Perfections, and the effect of this revelation; or, the knowledge of God, his favour, its great and glorious results, holiness, joy, life, and salvation, with everlasting blessedness, are all designated by the same name as this beautiful element, light: and “whatsoever doth make manifest, is light.”

JEHOVAH, the ELOHIM of the Scriptures, is Light; “and in him is no darkness at all.” He is said to “dwell in light which no man can approach unto.” 1 *Tim.* vi. 16. “Whom no man,” with the material organs of a mortal and corruptible body, or with the blinded perceptions of a darkened understanding and an earthly mind, ever “hath seen, or can see.” He is said also to “clothe himself with the light as with a vesture;” or to spread it out over the expanse of the visible universe.—*Ps.* civ. 2.

When the earth was “confusion and emp-

tininess, and darkness was upon the face of the deep;" God said, "Let there be light," and light appeared. He filled that splendid lamp with its glory—that "greater light that rules the day," and forms the centre of the planetary system. He also gave the moon, that "lesser light that rules the night," to receive and reflect with softened lustre and with milder radiance, his glowing and dazzling beams. "He made the stars also,"—those innumerable suns of innumerable systems, which bear their fires, and diffuse their brilliance throughout the circuit of heaven's vast canopy; in number and in magnitude, extending far beyond the power of human thought and calculation. By Him who created the light, its rays were parted, and endued with their different powers. It is at His command, they give to the circling atmosphere its fair celestial hue: and when the passing cloud brings a dark shadow over its surface, God bids the falling drops of water to display, in bright and vivid colour-

ing, the beautiful and blessed sign of His covenanted mercy. He causes those varied rays of light to robe the earth, and dye the flower, and sparkle in the gem; and, in all the rich variety of their blended as well as simple tints, to cast over His diversified creation every colouring, and every appearance of living beauty.

Light, the most lovely of all the elements, does therefore form a suitable and striking emblem of gifts the most excellent and glorious, with which it has pleased the God of all grace to enrich the soul of man. The faculties of thought and reason; the powers of the understanding; perception, conscience, knowledge, and wisdom; knowledge and wisdom in their highest sense—the knowledge of the “Holy Ones;” the “wisdom that cometh from above;” not only proceeding from God, but also leading to God: all of these are properly designated, light.

Let the contemplation of this subject raise our thoughts upwards, to the lofty powers

of the high archangel, or lead them downwards, to the instinct, that with undeviating regularity directs the motions of the smallest insect that flits through the air, or creeps upon the ground; from the greatest to the least, or from the least to the greatest; the light of instinct, of understanding, of intelligence, of wisdom, is from God, and Him alone.

How blessed is the promise—how gracious is the encouragement given to all, who, sensible of their own ignorance, will humbly apply to this inexhaustible and overflowing Fountain for the supply of their necessities! “If *any* of you lack wisdom, let him ask of God, who giveth liberally, and upbraideth not; *and it shall be given him.*—*Jas. i. 5.*

Almighty Father! lo! to Thee!  
I lift the heart, and bend the knee;  
I pray for wisdom from above,  
Thyself to know—thyself to love.

Give me the Spirit of thy grace ;  
In Jesus, may I see thy face ;  
The “ single eye,” O Lord impart ;  
And with thy glory fill my heart.

---

## SIXTH DAY.

“ IF WE WALK IN THE LIGHT, AS HE IS IN THE LIGHT, WE HAVE FELLOWSHIP ONE WITH ANOTHER, AND THE BLOOD OF JESUS CHRIST HIS SON CLEANSETH US FROM ALL SIN.”—  
1 *John* i. 7.

“ Will God in very deed dwell with man upon the earth ? ” was an enquiry made by one, whose wisdom (raising him, as it could not but do, to pre-eminence among his fellow men) nevertheless melted down into insignificance, and a sense of sinfulness before the presence of the Divine Majesty. He who dwells in the heaven of heavens vouchsafed to give to Solomon a gracious answer to his enquiry, in the fire and in the cloud ;—but, an answer more gracious, more full, more blessed, has been given in the ap-

pearance of Him who came down from the bosom of the Father, not only to dwell with man upon the earth, but also to lay down His life for His people; thus opening a way whereby not the wise only and the learned, but also the poor and the unlearned, and such as the world count fools, might be raised to a state of communion with their God. (See *Isa.* xxxv. 8. *1 Cor.* i. 27, 28. *Eph.* ii. 18. *Heb.* x. 19, &c.) Surely, humility and lowliness of mind, self-abasement and self-renunciation, must become the characteristics of all those who "walk in the light." And surely also we may cry, "O blessed mystery! which, while it thus exalts fallen man, and brings him into fellowship with his Father and his Redeemer, does still secure the glory of God's holiness; for the blood of Jesus Christ cleanseth from all sin."—*Heb.* ix. 7; and x. 19, &c.

Lord! in the soul thus sanctified and saved,  
Be the deep impress of thy name engraved.  
O let me catch the shining of thy rays,  
*Receive their image, and reflect thy praise.*

## SEVENTH DAY.

“THERE BE MANY THAT SAY—WHO WILL SHEW US ANY GOOD? LORD! LIFT UP THE LIGHT OF THY COUNTENANCE UPON US. THOU HAST PUT GLADNESS IN MY HEART, MORE THAN IN THE TIME THEIR CORN AND THEIR WINE INCREASED.”—*Psalms* iv. 6, 7.

There is in these words a beautiful transition from the enquiry of the many, to the concentration of every wish in the one simple desire of the renewed and believing mind. The heart of man, by nature restless and unsatisfied, is constrained to seek elsewhere that good it hath not in itself. And good, real or supposed, all hearts are seeking. For, even the believer is seeking a greater measure of that good he has already found. But, where is good? The enquiry made by many, implies that the search by them has hitherto been made in vain; that with respect to human dependance and human efficiency, either through want of will or want of power, every experiment has failed. Happy



they who seek it, where it can alone be found, in the Divine Presence, the Divine Favour; in Communion with God. God alone is good; and in the face of Jesus Christ he shines down upon sinful man, and gives him to rejoice in the light of His reconciled countenance. How is it, O Christian, with thee? Art thou thirsting for a more abiding sense of the favour of thy God? Then remember Him who said,—“Abide in me.” As the beams of the Father’s glory are always resting with ineffable delight upon the Son of His love, so, in those who are united to Jesus by a living faith, the Father is also well pleased. Is thy prayer, “Lord, lift up the light of thy countenance upon me?” Look up, and behold it in the face of Jesus Christ, “full of grace and truth.” “It is in Him the Father makes his face to shine upon his people;” and as the eye of God, looking upon thee in Christ Jesus, beholds thee with delight and approbation; so, looking up to God in Christ

Jesus, thou mayest behold His Face with  
delight and joy unspeakable, and rejoice in  
its beams for ever.

Leader of thy faithful few !  
Faithful, but as kept by Thee ;  
As our journey we pursue,  
Let our eyes thy glory see  
Shining on us from above,  
God of truth ! and God of Love !

---

## WEEK II.

### FIRST DAY.

"IN THIS WAS MANIFESTED THE LOVE OF GOD TOWARD US, BECAUSE THAT GOD SENT HIS ONLY BEGOTTEN SON INTO THE WORLD, THAT WE MIGHT LIVE THROUGH HIM. HEREIN IS LOVE, NOT THAT WE LOVED GOD, BUT THAT HE LOVED US."—1 *John* iv. 9, 10.

Sweetest and loveliest of those living rays !  
Which from the fountain of the GODHEAD flow !  
On thee the cherubim undazzled gaze ;  
With thee the seraphim adoring glow ;  
Thou art the element of heaven above.  
Yet not to heaven's inhabitants confined ;  
The sacred joys that spring from holy love,  
Can bring their heaven to the lowliest mind.

With softened lustre thine extended beams  
Have reached the depths of human wretchedness ;  
In mercy's gentle, pure, benignant streams,  
Mighty to save, omnipotent to bless :

Maternal tenderness less kind appears  
Than His compassionate and gracious voice ;  
Who wept, that He might dry the mourners'  
tears ;  
And sorrowed, that in Him, they might rejoice.

Praise Him archangels ! ye who see His face ;  
Children of Zion ! let your songs arise :  
Sing the great mystery of redeeming grace,  
The joy of earth, the wonder of the skies :  
Yet not by those who in His presence rest ;  
Not by archangels can His love be told ;  
Nor can the saints who comprehend it best,  
Its breadths ! and lengths ! and depths ! and  
heights ! unfold.

None but the God of wisdom and of might,  
Can tell His Nature, or declare His Name ;  
For " GOD IS LOVE ;" Eternal ! Infinite !  
Almighty ! LOVE, unchangeably the same.  
Jesus ! Emanuel !—in Thee alone,  
Can fallen man that Name and Nature know ;  
The burning brightness of JEHOVAH'S Throne,  
Is circled round with thine auspicious bow.

The rich effulgence of that love, Thou art ;  
Around thy cross its healing glories shine :  
O ! be their radiance shed in many a heart,  
To draw the love of many a heart to thine :  
Then let thy worshippers reflect thy rays ;  
And by their spirit prove their " GOD IS LOVE ;"  
This shall more truly speak JEHOVAH'S praise,  
Than songs like those by angels sung above.

---

## SECOND DAY.

" HE THAT DWELLETH IN LOVE, DWELLETH IN GOD, AND  
GOD IN HIM."—1 *John* iv. 16.

What is it to dwell in love ? It is not to cherish an idolatrous or exclusive attachment to some created object—it is not the flow of the natural feelings and affections towards those with whom we are connected by the ties of nature—it is not the indulgence of a weak and indiscriminating kindness, lavished equally upon the worthy and the worthless ; the righteous and the wicked. If to dwell in love, be to dwell in God, and to have

God dwell in the soul, this love must in its nature resemble His own ; it must be a participation of His Spirit ; the life of God in the soul of man : for “ God is Love.”

Love is the expression of goodness—the manifestation of moral and spiritual excellence : it must therefore be wise, holy, discriminating, unfailing, enduring. “ Charity never faileth :” and wherefore ? He from whom it springs—He who supplies the principle, ever liveth : and he has said, “ Because I live, ye shall live also.” Perfect love (perfect in its nature, however weak in its degree) is a fruit of the Spirit—a beam of that holy fire which comes down from above. It is produced by the knowledge of the love of God in Christ Jesus : and in proportion as the heart is under the constraining power of this holy and heavenly affection, it will cleave to God with delight ; seek His glory ; do His will ; keep His commands ; and promote the welfare and happiness of his creatures.

**My Heavenly Father ! to my waiting heart,  
Thy sacred presence, and thy grace impart ;  
And may the Spirit that proceeds from Thee,  
Make manifest that Jesus breathes in me ;  
So live in me, that I in thee may live,  
And to thy Name the praise and glory give.**

---

### THIRD DAY.

**"I WILL WRITE UPON HIM MY NEW NAME."—**

*Rev. iii. 12.*

**O ! inscribe it upon my understanding and my heart !—upon my memory and my hope !—upon my spirit and deportment !—my conduct and my life !—that I may know and comprehend it—that I may love and delight in it—that I may call it to remembrance, and meditate upon it—that it may be identified with every desire of my soul—with every glad and joyful anticipation ; that I may honour and magnify it—that it may be glorified in me, and by me, and for ever. O ! write upon me thy " New Name !"**

The new Name has reference to the new covenant: that marvellous exhibition of the grace and glory of God, in which every thing is said to be new: "I will make a new covenant with the house of Israel," &c. (*Heb.* viii. 8.). And it is called (*Jer.* xxxii. 40.) "an everlasting covenant." It is a covenant of "grace, mercy, and peace:" by virtue of which, there is freedom of access to God at all times, through a new and living way—everliving; for Christ himself, the mediator of the new covenant, is that way. He gives to His people a new commandment (*John* xiii. 34; and 1 *John* ii. 7, 8.); old, as it respects its immutable nature; yet new, as it is enforced and pressed upon us with additional and more binding obligations. To Him the new song is sung by His redeemed people;—a song that will be for ever new; because the theme will be for ever felt in all its power, and sweetness, and freshness—awakening anew the quick and glowing feelings of thankfulness, and love, and joy in



the ransomed church of Christ; the new creation of God; the citizens of the New Jerusalem. And to this city we are said to be come even now (that is, by faith); and, looking for that new heaven and that new earth wherein dwelleth righteousness, it is fitting that our name should correspond with our state; and in the kingdom of God and of the Lamb, that Holy Name shall be written, not only upon the tablets of the heart—not only upon the inward principles and affections—it shall give forth its radiance, and shine as a coronet of glory, and a diadem of beauty, on the head of the blessed inhabitants of Zion. For behold! “God Himself will be with them, and be their God;” and they shall see, and they shall reflect His glory. Then will the word that He hath spoken be fulfilled—the word of Him that sits upon the throne: “Behold! I make all things new!” The tabernacle of God will be with men, and he will dwell with them, and they shall be his people; and God

himself shall be with them, and be their God, &c.; and they shall see His face, and His NAME shall be in their foreheads.”—*Rev.* xxi. 2, 3, 4; and xxii. 4.

Fix on my brow thy sacred seal;  
 And let my life my Lord proclaim;  
 And to my inmost soul reveal  
 The hidden glories of thy Name.

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#### FOURTH DAY.

“GOD IS LOVE; AND HE THAT DWELLETH IN LOVE DWELLETH IN GOD, AND GOD IN HIM.”—1 *John* iv. 16.

“Love is the fulfilling of the law;” and the law is a transcript of the divine perfections. Love worketh no ill—it worketh good: it is communicative goodness. GOD is in himself, GOOD; infinite, eternal, unchangeable, unmingled GOOD. But, when it is said, “GOD IS LOVE;” an object is supposed, or objects, for whose benefit that good is going

forth. Love is goodness in the act of blessing :—" I will bless thee," said God to Abraham, " and thou shalt be a blessing :"—blessing, and blessed. And this is urged upon believers as a gospel motive for love, and pity, and courtesy (1 *Pet.* iii. 9). Believers are bid to be perfect, as their Father in heaven is perfect—merciful, as He is merciful—kind, as He is kind—to the unthankful and to the evil; yet, this does not preclude the selection of the judgment; the preference of the heart; the love of complacency in those with whom the feelings are in unison. God himself has those in whom He takes especial delight; and with whom he holds the closest communion. And they who love God, will love with the purest and strongest affection all those who most resemble Him—all good and holy beings; and will delight in them in proportion as they bear His image. Again: This does not set aside, nor weaken, the flow of the natural affections; on the contrary, they are regulated and enforced from higher

and holier motives than those of nature, or use of merely self-gratification. Where there is the love of God, there will be the love of kindred, for the relative ties are formed by God himself: and every one of the different relations of life, does powerfully and significantly serve to shadow forth what is due to His people, and what they are to Him. And with regard to all other creatures, love will take the form of kindness, benevolence, or pity, according to their character, condition, or circumstances; and according to the opportunity afforded, and the power and ability possessed, will become the medium of good; for Love, being an active principle, wherever it may exist, it "worketh abroad;" "accounting it more blessed to give than to receive."

Though I but darkly in thy word  
Discern the glory of my Lord;  
O may that little bind me still  
To learn and do thy Holy Will,

As saints and angels do above,  
Led by a principle of love ;  
Love to that Lord, who first loved me ;  
Then gave my soul His love to see.

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## FIFTH DAY.

“ LOVE IS THE FULFILLING OF THE LAW.”—*Rom. xiii. 10*

“ Love is the fulfilling of the law ;” and “ sin is the transgression of the law :” consequently, sin is a defect in love. And this may also be inferred from the tenor of our Lord’s injunction to his disciples—“ If ye love me, keep my commandments.” They who love God with all “ their heart, and soul and strength, and mind,” cannot wilfully or willingly transgress against Him ; and they who love their neighbour as themselves, cannot intentionally or deliberately do him an injury. Love is therefore the sanctifying principle ; and properly termed in the Scrip-

ture, the “bond of perfectness;” and “the fulfilling of the law;” for if we truly love God, we shall seek His glory: if we truly love our neighbour, we shall seek his good.

Faith is said to work by love. Where the incorruptible seed of divine truth takes root in the heart, a life of faith and love will be the sure and blessed result—that faith which leads a man to Christ, and that love which makes him His willing servant for ever. For while faith will bring a man to God, it is love that must keep him from departing from Him. It is true, that God has said, “I will put my fear in their hearts, that they shall not depart from me.” But, what is this fear? It is the fear of going astray; the fear of doing any thing that might justly awaken His displeasure; the fear of dishonouring His Name, by even the “appearance of evil;” which, for the sake of Him whose name he bears, the Christian would desire to watch against. It is not therefore the fear that hath torment: perfect love will

cast out this. It is not dread of terror—it is a holy fear, springing from *love*. It is a holy anxiety to be perfect with God—a holy desire of enjoying His smile, and of retaining that blessed sense of His presence, that high communion, which is the believer's greatest privilege, his portion, and his joy. He fears, *because* he loves; and he fears greatly, *because* he loves supremely; and he fears always, because his love to God never becomes extinguished; he fears God greatly, but he loves Him more. The favour of the Lord is his treasure, and over this he watches in the spirit of holy fear; for where the treasure is, there will the heart be also; and both will be, where his God is, in heaven. God has said, "I will write my law upon their heart." And how does He do this? By the revelation of His love to the heart, and shedding it abroad there. (*Rom. v. 5.*) He engraves His precepts on the tablets of the heart, by the manifestation of His favour—by the transforming power of His grace—by the

beaming forth of His “tender mercy and loving-kindness” upon the soul, in and through Christ Jesus. It is by this the heart is softened, melted, becomes impres- sible, receives His image, and loses it no more. “We love Him,” says the apostle, “because He first loved us.” Having re- ceived mercy, we shew mercy; and that law, which is love, is loved by God’s children, and kept.

How beautiful thy light !

How wonderful thy love !

The beam that falls to bless my sight ;

The joy of heaven above.

Lord ! still that light impart !

O ! still that love reveal !

And on the tablets of my heart

Impress thy Spirit’s seal.

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## SIXTH DAY.

**"BY WHOM ALSO WE HAVE ACCESS BY FAITH INTO THIS GRACE WHEREIN WE STAND, AND REJOICE IN HOPE OF THE GLORY OF GOD."**—*Rom. v. 2.*

A scriptural hope of glory is an unfailing spring of joy ; we "rejoice in hope of the glory of God:" in the hope of beholding and reflecting that glory.

The glory of man is said to be like a fading flower—a flower of the field, transient, perishing, passing away. It is like a meteor-light, flashing for a moment, and—gone. But the GLORY OF GOD!—it is eternal as His being. Can the hope of man, fallen man, be identified with this? Man, fallen man, as such, is tending to the dust: and without God, he is without hope in the world; but, on redeemed, renewed, restored man, the glory of God has already dawned.

When Adam was first formed, he walked forth amidst the works of creation, in all the splendour and dignity of his original righteousness; he was holy, just and good;

for the law was written upon the tablets of his heart ; and he stood erect, and bore aloft, and upon his front, the image and likeness of his Maker. But he fell by disobedience ; the law was broken into fragments ; the crown fell from his head ; and the glory departed. He could no longer hold communion with God—no longer rejoice in the light of His countenance. Banished the presence of the Divine Majesty, the darkness of death fell upon his soul, and joy was no more. Bowed down under a weight of guilt and sorrow, he fled and hid himself. He could neither look upward, nor forward, till that God against whom he had sinned, was pleased to reveal his grace, and set before him a gracious promise, which gave birth to hope ; the first sure word of prophecy ; the commencement of that revelation to which, not Adam only, but all his children, are even now exhorted to take heed, till the shadows of the night shall pass away, and the darkness of nature flee before the morning beam

of mercy—"until the day dawn, and the day-star arise in your hearts." Once arisen *there*, and it shall go down no more. It is a resurrection unto life—it is the rising of the "Sun of Righteousness," whose light is the "light of life," and whose glory is eternal; for it is the glory of God in the face of Jesus Christ; "and we all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord." True it is, "the body is dead, because of sin; but the spirit is life, because of righteousness." The soul being renewed after the image of Him who created it, the light of JEHOVAH'S countenance once more sheds its blessed and cheering radiance upon the work of his hands; and knowing that He, who raised Christ from the dead, will also quicken our mortal bodies, by His Spirit that dwelleth in us, in this assured expectation, we rejoice in hope of the glory of God. "Christ is formed in our hearts, the hope of glory;"

and by his grace we will “hold fast the confidence, and the rejoicing of the hope, even to the end.”

Jesus! the hope of glory thou!—  
Before thy feet I humbly bow :  
Through Thee, thy blood and righteousness,  
My soul to God has free access ;  
Believing, I rejoice in Thee :  
But O ! what joy will beam on me,  
When faith and hope are changed to sight,  
In glory's everlasting light !

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SEVENTH DAY.

“I BESEECH THEE, SHEW ME THY GLORY.”

*Exodus xxxiii. 18.*

Little did Moses apprehend the full import of his prayer. He will be learning it throughout the ages of eternity ; and it will be to his eternal joy. The prayer was a great one ; and, considering the miracles he

had witnessed in the deliverance of Israel; and the terrific grandeurs displayed on Mount Sinai, in the giving of the law; it must also be considered a bold request. The prayer of Moses was doubtless the expression of awakened desire, from the assurances he had already received of God's favour. "Thou hast found grace in my sight, and I know thee by name." And thus it will ever be. The revelation of the grace of God will thus invariably operate: that which comes from God, will lead to God: and an apprehension of His favour, will always draw and bind the heart to Himself. When the Almighty sheds down upon the soul His "grace, and peace, and mercy," that soul will not sit down satisfied with the gift, it will press on to the knowledge of the Giver. Nor will that blessed Benefactor be displeased with the fervour, or the boldness, of the prayer which says: "Not thine alone, but THEE. It is THYSELF I seek." It is said; "Jehovah spake to Moses, face to

face, as a man speaketh with his friend."—  
*Ex. xxxiii. 11.*

Christians are sometimes heard complaining of a want of comfort—they want comfort—they want gladness—they want joy. Could they but mould their wish into a more definite form, and seek the presence of the COMFORTER, their complaints would speedily cease. No creature can be wholly divested of self. There is, however, a danger into which many are liable to fall, namely, that of being wholly absorbed in self: and comfort must be derived from a higher source. Christians, seeking comfort, would do well to examine whether their desires are vague and indistinct; or whether they centre in any definite object; and, if they do so, whether that object be GOD, or *self*. And whatever, or however it may be with them, let them take, for direction and encouragement, the prayer of Moses, and then let them meditate upon the gracious result—"I will make all my goodness to pass before thee."

It is remarkable, that fifteen hundred years afterwards, when Christ appeared in glory on the Mount of Transfiguration, Moses was one of the favoured few who beheld that glory, and held converse with Jesus there.

If it be sweet on earth to seek  
And watch His dawning light ;  
What will it be when He shall break,  
In glory, on the sight ?

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## WEEK III.

### FIRST DAY.

**“ BECAUSE I LIVE, YE SHALL LIVE ALSO.”—*John* xiv. 19.**

Like to a trembling spark of fire  
Upborne on Ocean's restless wave ;  
Faint, quivering, ready to expire ;  
Which miracle alone can save ;  
Such, Saviour ! seems the life divine  
Kindled in this poor heart of mine ;  
Preserved on life's tempestuous sea,  
And kept from perishing by **THEE**.

Thy wond'rous ways I cannot skill ;  
Too high ! too deep ! for mortal sight ;  
Thy paths through mighty waters still  
Thyself alone can bring to light ;  
This, Saviour ! only, I discern ;  
The spark, which Thou hast made to burn ;  
The feeblest life derived from **THEE** ;  
No power can make it cease to be.



## SECOND DAY.

"THAT WHICH WAS FROM THE BEGINNING, WHICH WE HAVE HEARD, WHICH WE HAVE SEEN WITH OUR EYES WHICH WE HAVE LOOKED UPON, AND OUR HANDS HAVE HANDLED, OF THE WORD OF LIFE."—1 *John* i. 1.

"Behold !" said the risen Saviour, to His disciples, "behold my hands and my feet that it is I myself!—handle me, and see;—for a spirit hath not flesh and bones, as ye see me have." Yet, "God is a Spirit;" and Jesus Christ is "God; over all, blessed for ever. Amen." And these declarations are indubitable facts; they are scriptural verities; they are truths, not only in perfect harmony and accordance, the one with the other; but it is also of the highest importance for the safety and happiness of the soul, that they should be received, understood, and had continually in remembrance.

When "the Lord God formed man of the dust of the earth," it is said, "He breathed into his nostrils the breath of life, and man became a living soul." (*Gen.* ii. 7.) Man

has therefore a material body, and an immaterial spirit : and the service and worship of both the one and the other are due to that God, from whom both proceeded. Homage, therefore, of merely an external nature ; the service of the lips, with singly the prostration of the body ; all outward rites and ceremonies, and forms of worship, however studiously and habitually observed ; if they be destitute of life and power, and are presented before God, without the *heart*, must prove a mockery of His Holy Majesty, and can only be the result of an utter ignorance of his nature. For they who suppose such services can be acceptable to God, must think of Him “ as being altogether such an one as themselves ; affected by exterior shew and splendour, and circumstances adapted to affect the senses. But far, far otherwise is the GLORY of THE GREAT JEHOVAH ! “ God is a Spirit, and they who worship Him, must worship Him in spirit and in truth.” He demands the intelligent homage

of the understanding—the sincere and entire devotion of the heart.

Nevertheless, God is the Eternal and Infinite Spirit; and it may be asked, How shall finite comprehend Infinity? “Who can by searching find out God?—who can find out the Almighty to perfection? High as heaven!—what canst thou do? Deep as the grave!—what canst thou know?” Man, as the creature of sense, is looking for that which may be sensibly apprehended: and God, in the greatness of His condescension, stoops down to meet the weakness of His creature; and, taking upon Him human flesh, becomes, in the Person of the Incarnate Word, “Emanuel”—“God with us.”

No altar need now be erected “to the unknown God;” for human eyes have seen Him, and have looked upon Him with delight. “We beheld His glory,” says the beloved apostle, “full of grace and truth.” “We have heard, we have beheld; our hands have handled, of the Word of Life.”

27 It is indeed true that he sojourned among  
 man, only for a very little season. It is true,  
 that he is now ascended up on high; and  
 that with the eye of the body, his people,  
 still strangers and pilgrims upon earth, can-  
 not now behold him: yet, with the eye of  
 faith, they can follow him to the world  
 above; and see Him seated on the throne of  
 his glory. By faith, they substantiate in-  
 visible realities: and, while he is thus by  
 them, spiritually apprehended, he is so, as a  
 real, living, and glorious Object, who will  
 shortly be revealed and made manifest to  
 their open vision; and to every humble dis-  
 ciple of his risen Lord, yea, to all who with  
 desire and delight anticipate his appearing,  
 90 he says, as he did to his disciples of old,  
 91 "Yet, *a little while*, and ye shall see me."  
 92 They shall see him, face to face."

93 "Midst the clouds and darkness round Thee,  
 94 Faith discerns thy glorious light;  
 95 Pierces through till she has found Thee,  
 96 And still keeps her Lord in sight."

## THIRD DAY.

"GRACE AND PEACE BE MULTIPLIED UNTO YOU, THROUGH THE KNOWLEDGE OF GOD AND OF JESUS OUR LORD."—1 *Pet.* i. 2.

All men have not faith. And many of those who have faith, many who are true believers, are weak in the faith: and, alas! even the strongest will often have to pray with the apostles: "Lord! increase our faith." It is evident that when faith is weak, there will be little strength, and little abiding peace. Nevertheless, let the weakest believer bless God for his faith, however small the degree; for even the least is precious. Most precious may that well be deemed, which saves the soul. Weakness of faith may often be occasioned by defective knowledge: for, while it is true, that faith does not spring from the mere exercise of the intellect, it is also true that it does accord with the rational convictions of an enlightened understanding. It is the "belief of the truth." And Scripture authorizes the conclusion, that he who walks

faithfully, according to the little light he possesses, shall have that light increased more and more, even unto the perfect day. God will give him to see more clearly, and apprehend more fully, the riches of the glory of his grace as it is revealed in Christ Jesus. And with that growth in knowledge, his faith will grow also; and his peace will be according to his faith; it will be "multiplied." The little stream shall become a river, and the river will flow on to the ocean. "For thus saith the Lord," concerning his Church, "Behold! I will extend peace to her as a river; the glory of the Gentiles as a flowing stream:" "Peace, peace, to him that is near, and to him that is afar off;" "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, God, the Mighty One, the everlasting Father, the Prince of peace. Of the *increase* of his government and of his peace there shall be no end."

"This," said our blessed Lord, "is life eternal, to know Thee, the only true God, and Jesus Christ whom thou hast sent." May we seek this knowledge more and more!—and may the God of peace, the Prince of peace, the Lord of peace, multiply to us, its gracious and peaceful fruit!—Amen.

Father! yet more and more to me impart  
That light which fills and sanctifies the heart;  
While streams of grace, of mercy, and of peace,  
Thence springing, multiply with its increase;  
And flowing on, as rivers to the sea,  
Bear me to heaven, to glory, and to THEE!

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#### FOURTH DAY.

"HE THAT FOLLOWETH ME, SHALL NOT WALK IN DARKNESS, BUT SHALL HAVE THE LIGHT OF LIFE."—

*John viii. 12.*

Yet, many a cloud may pass across the spiritual heavens; and many a mist may intercept between the believer and the glorious

Sun. His own spiritual vision, the eye of his mind, or, in other words, his faith, will not be always equally strong; nor, consequently, his perspective, always equally clear. The world through which he is passing has its deep valleys, and its dark overshadowing mountains: his path will often be wrapped in uncertainty; so as to seem perplexed, intricate, and hidden; and at times he may scarcely know where to set his feet: nevertheless, it shall not be altogether "darkness;" there shall appear a glimmering of light, sufficient to preserve him in the way of duty and of safety, and to cheer him as he journeys on. Also, he shall not *abide* in darkness (see *John* xii. 46). The light will break through the cloud, and disperse the surrounding vapours; and he shall walk and rejoice in that light: for it is the light of life; the light that imparts life, cherishes and sustains it. "The path of the just is as the shining light which shines brighter and brighter to the perfect day."



He shall not be in darkness as to what he should believe ;—however partially some truths may be revealed, and whatever obscurity may rest upon others, he has the promise of the Spirit, to guide him into all truth ; all, that for the glory of God, and the salvation of his soul, it is needful he should know.

He shall not be in darkness as to what he should do ; for, as the facts and the doctrines of God's Holy Word form the rule of his faith, so its commandments and its precepts mark the road for his feet ; and He, who says to him, " Follow me," has also set him an example, that he should tread in his steps. And whatever troubles, whatever difficulties may have a threatening or overwhelming appearance, God has declared that " the mountains and the hills shall be beaten down ; the valleys shall be exalted ; the crooked shall be made straight ; and the rough places plain." " The light shall shine upon thy ways." And to him who follows

his Lord, the promises shall assuredly be fulfilled. "Thy light shall rise in obscurity. "The light shall shine upon thy ways." "And thy darkness shall be as the noon-day."

Hail! blessed Light!—my guide thou art:

Still on my darkness rise.

Hail! blessed Light! whose beams impart

A meetness for the skies;

Life-giving radiance! shining forth to bless;

Source of all hope, and joy, and holiness;

Until I reach my home, my heaven, and Thee,

Shine—ever shine—let me thy glory see.

### FIFTH DAY.

"FOR WE ARE SAVED BY HOPE: BUT HOPE THAT IS, SEEN IS NOT HOPE: FOR WHAT A MAN SEETH, WHY DOETH HE YET HOPE FOR? BUT IF WE HOPE FOR THAT WE SEE NOT, THEN DO WE WITH PATIENCE WAIT FOR IT."

*Rom. viii. 24, 25.*

That blessedness which is unfolded to the eye of faith, and for which patience waits, is

the substance of the believer's hope. Should the question arise, or the enquiry be made, In what does that blessedness consist? it may be replied; that such is its nature, and such also is its magnitude, that even now, even here, in this imperfect state, the expectation it awakens, the hope to which it gives life, will be found to impart an elasticity to the mind, and a buoyancy to the feelings; an energy to the soul, and a joy to the heart; which nothing else ever did, or ever can give; and which, at all times, and in every instance, where it is cherished, will become a powerful and influential principle; pure, holy, sanctifying and imperishable: proceeding, as it does, from the communication of the Holy Spirit of God; by the renewal of which it is also maintained. He is therefore called "The God of Hope." "Now the God of Hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost," *Rom. xv.* Hence it is necessarily a lively

“living hope;” for the “Spirit is life.” and by the mighty working of that Spirit (the Spirit of God and of Christ), He who is both our life and our hope, namely, the Lord Jesus Christ, is formed in the heart—the Hope of Glory.”

The sinner, out of Christ, can have no more, no saving hope; for this must spring from faith in the promises of God: and “all the promises of God are yea, and amen, in Christ Jesus.” (2 Cor. i. 20).

The children of this world are walking in the pageantry of a passing show: they are labouring, and wasting their strength, for that which ultimately can yield them no satisfaction: their hope, and its fruition, will like make them ashamed. And while they are heaping up their stores of glittering dust, and “setting their heart on that which is lost,” they know not, in one short moment of time, who may lay claim to their treasures; and, it may be, scatter to the winds the gain of many a weary year, the whole of the fruit

of their manifold cares, anxieties, efforts, ambition, and hope.

“What have I waited for? and where is my hope?—Lord! my hope is in Thee!” Thus said the Psalmist, and thus says the Christian; for, principles are the same under every dispensation.

The same Lord is equally and emphatically, at all times the Hope of his people; (*Joel* iii. 16; *1 Tim.* i. 1.). And their desire and their expectation, the consummation of all their felicity, was identified in ancient days, as it now is, with “the blessed hope and glorious appearing,” or “the appearance in glory,” of their, and our, “great God and Saviour Jesus Christ.” (*Titus* ii. 13.) And well may it be called a “blessed hope;” for “when He shall appear, we shall appear with Him in glory:” “we shall be like Him; we shall see Him as He is.” (*1 John.* iii. 2; *Col.* iii. 4.). Such is the testimony of the apostles; and such also was the faith and the expectation of Job: “I know that my

Redeemer liveth, and that he shall stand at the latter day upon the earth, &c. I shall see God, whom mine eyes shall behold for myself, and not another." (*Job* xix. 25. 27.) Such was the anticipation of David: "I shall behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." (*Psa.* xvii. 15.) And such is the desire expressed by our blessed Lord in the intercessory prayer he offered up for his Church before His passion: "Father! I will that they whom thou hast given me, be with me where I am, that they may behold my glory." (*John* xvii. 34.) The appearance of Christ!—the presence of Christ!—likeness to Christ!—communion with Christ!—such is the hope, desire, and expectation of His children;—a hope, extending beyond the shadowy dreams of a dying world; to an inheritance incorruptible and undefiled, and that fadeth not away;—to a meetness for, and an admission into, the BEATIFIC VISION OF GOD.

re not, Saviour !  
When that bright light shall on my spirit  
Thee—to God—to glory—I awake.

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#### SIXTH DAY.

“ REJOICE IN THE LORD ALWAYS ; AND AGAIN  
JOICE.”—*Phil.* iv. 4.

This is an apostolic injunction ; it is  
more according to the will of God.  
It seems strange that such a precept should be  
brought into the form of an exhortation  
It must be a spontaneous feeling  
It arises from the soul's delight

that can never be dried up. The apostle must therefore be considered as reminding the believer of this source of his joy, and of his consequent high privilege, rather than as issuing a command. Nevertheless, the privilege is still a duty, as every duty will be found to be a privilege. Joy in God, implies a humble and thankful recognition of His grace and His goodness. Let the Christian call to remembrance the reasons for his joy, traced by the finger of God Himself in all the dispensations, both of His providence and of His grace. Let him look back upon the way that God hath led him; and surely this will awaken thankfulness: and thankfulness and joy must always go hand in hand. Then again, let him search the Scriptures, and read what Christ hath done for him; is now doing; and has engaged to do in the ages yet to come. "We joy in God," says the apostle, "by whom we have received the atonement." Sin is for ever done away. The Lord hath "put away sin by the sacrifice



of himself. "He hath finished transgression, made an end of sin, made reconciliation for iniquity, wrought out and brought in everlasting righteousness." (*Dan. ix. 24.*) And shall we not rejoice in His Holy Name? "Rejoice in the Lord always; and again I say, Rejoice;" in His Person and Perfections; His Truth and Grace; His Word, His Work, His All-sufficiency and His Glory! Who, O Christian! can estimate the unsearchable riches of Christ? And behold! He gives his riches and Himself to thee! If thou hast "joy in the Holy Ghost," it is from the gift of His Spirit; for He is the Spring and Life of all holy joy; "He is within thee, the "well of water," which, once opened, will spring up to "everlasting life."

Yes! blessed Saviour! from thyself alone

Joy to the soul, and sweet refreshment flows:  
Where thou art pleased to make thy glory known,

There is salvation—holiness—repose.

Still let thy Spirit to my soul supply

The joy, that lives—the life, that cannot die.

## SEVENTH DAY.

“THOU, LORD! ART A SHIELD FOR ME, MY GLORY,  
AND THE LIFTER UP OF MY HEAD.”—*Psalms* iii. 3.

This is the Christian's Lord; the LORD JESUS CHRIST; JEHOVAH; the SAVIOUR; the ANOINTED. He who gives “grace and glory;” the Sun and the Shield of his ransomed and believing people.

Every child of Adam is born into this world in a state of sin and death; under captivity to Satan, and in danger of everlasting destruction. The perfections of God, and the terrors of His broken law, stand in array against man considered as a sinner; and the Word of God declares that “all have sinned, and come short of the glory of God.” (*Rom.* iii. 19; *John* iii. 36.) And no one can take up the triumphant language of the text, but the soul that has fled for refuge to the cross of Christ—the man that knows the truth, and whom the truth has rendered free. (*John* viii. 12.) He who has laid hold of the horns of that altar, he who

has laid hold of Christ, received Christ, put on Christ, has around him the shield of His Salvation. Yea, the Lord Himself is his Shield ; and he may sing with the Psalmist, " JEHOVAH is my light and my salvation, whom shall I fear ? JEHOVAH is the strength of my life, of whom shall I be afraid ?" Not of sin : for it is written, " He shall save his people from their sins"—from their guilt by his blood ; from their power by his Spirit. " These things write I unto you, that ye sin not. If any man sin, we have an advocate with the Father, Jesus Christ the righteous ; and he is the propitiation for our sins : " as it is written, " Sin shall not have dominion over you ; for ye are not under the law, but under grace." He shall not fear the law and its penalty ; for " there is no condemnation to them that are in Christ Jesus ; who walk not after the flesh, but after the Spirit ;" Christ having, as their head and surety, fulfilled all the demands of the law, and endured all its penalty. Shall he fear death ?

Jesus has said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. And he that liveth, and believeth in me, shall never die." "He shall not *see* death." Shall he fear the adversary, the great enemy of God and man? Satan cannot touch that soul, either as accuser or destroyer; for Christ justifies, and Christ saves! (*Rom.* viii. 33, 34.) "My Lord, and my God!" Well may I glory in THEE! In myself I will not glory. "He that glorieth, let him glory in the LORD." "And in this will I glory, that I am thine; and that I know Thee; and know Thee to be "my shield, my glory, and the lifter up of my head." "My soul followeth hard after Thee; Thy right-hand upholdeth me."

In thy strength, my bow abiding,  
Though the archers watch to wound,  
In thy shield of love confiding  
I am safe, encompassed round.

**Answering my supplication,  
Over me thy wings are spread ;  
God, the God of my salvation,  
Covers my unguarded head.**

**In the Son of God possessing  
Wisdom—power—victory !  
LORD OF HOSTS, how rich a blessing  
Rests on all who trust in THEE !**

1. The first step is to identify the problem. In this case, the problem is that the company is not meeting its sales targets.

## WEEK IV.

### FIRST DAY.

**"WHEREFORE TAKE UNTO YOU THE WHOLE ARMOUR OF GOD, THAT YE MAY BE ABLE TO WITHSTAND IN THE EVIL DAY, AND HAVING DONE ALL, TO STAND. STAND THEREFORE, HAVING YOUR LOINS GIRT ABOUT WITH TRUTH, AND HAVING ON THE BREAST-PLATE OF RIGHTEOUSNESS, AND YOUR FEET SHOD WITH THE PREPARATION OF THE GOSPEL OF PEACE."—Eph. vi. 13, 14, 15.**

**Child of God ! let nought confound thee,  
Wear thy panoply of light ;  
Gird thy heavenly armour round thee,  
Fight the good, the glorious fight ;  
Standing firm, or pressing onward,  
Strong in thy Redeemer's might.**

**Look to Christ, He will direct thee,  
When and where thine arms to wield ;  
He will guide thee, and protect thee,  
Jesus is both Sun and Shield :  
Follow thy victorious Leader,  
Keep thy station in the field.**

Let His eye with joy inspire thee,  
See it ever on thee rest ;  
Let His Word with ardour fire thee,  
Wear His Name upon thy breast ;  
Till the height of Zion gaining,  
Thou art in His Presence blest.

There will He in triumph raise thee,  
Crowned with joy and victory ;  
O ! how will the sight amaze thee,  
Beaming forth eternally !  
God ! in His own light and glory ;  
God ! in cloudless majesty !

Child of God ! let nought affright thee ;  
All that is, thy Lord obeys ;  
To His cross, by faith unite thee,  
Where He bids, thy standard raise ;  
Go, from conquering, to conquer :  
Thine, salvation—His, the praise.

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## SECOND DAY.

“ WITH THE HEART MAN BELIEVETH UNTO RIGHTEOUSNESS.”—*Rom. x. 10.*

“ Hearken unto me, ye that follow after righteousness, ye that seek the Lord.” It is written in God’s Holy Word, that “ Israel, which followed after the law of righteousness, hath not attained to the law of righteousness; and wherefore? Because they sought it not by faith, but as it were by the works of the law; whereas, “ the just shall live by faith;” for, “ By grace ye are saved, through faith, and that not of yourselves, it is the gift of God.” (*Eph. ii. 8.*) Through faith; that is, according to *Rom. x. 10*, *believing with the heart.*

The elementary principles of a righteous and holy life, are faith and love: and without these, the outward form of worship will avail but little in the sight of Him who “ looketh to the heart.” The external form, destitute of the spirit, resembles a body



without the soul : it is like an artificial tree, having, it may be, the semblance of fruit, but only the semblance. For, holy fruits must proceed from the Spirit of Holiness ; hence they are called the “ fruits of the Spirit :” (*Gal.* v. 22.) and these fruits we learn, in *Luke* viii. 15, proceed from seed sown, and taking root, in the *heart*.

The expression, “ *with the heart* man believeth unto righteousness,” signifies, that the belief here spoken of is not merely an historical faith, or the reception of a statement of facts ; nor is it simply the assent of the understanding to a correct system of doctrine. It is the complacent delight of the affections ; it is the cordial reception of the truth into the heart. He that is made wise unto salvation, will hearken to the voice of heavenly wisdom. “ My son, give me thine heart.” And the heart must first believe unto righteousness, before confession can be made with the lips unto salvation.”

True faith is a living and active principle ;

it lays hold of Him who is **JEHOVAH** our **RIGHTEOUSNESS**. And in Him, that is to say, in **CHRIST JESUS** (who is the end of the law for righteousness to every one that believeth), the soul stands complete and without spot before God. (*Rom. x. 4.*) This is the garment of salvation; the bright and shining robe, the vesture of glory, in which the soul must be arrayed before it can enter into the presence of the King of kings. (*Isa. lxi. 10*; and *Matt. xxii. 12.*) Yet "the King's daughter is also all glorious within." The spirit and walk of the believer will accord with his internal principles; and his life and conversation must harmonize with his dignity and privileges. From the truth (called by the Apostle Peter, incorruptible seed (*1 Pet. i. 23*), sown and taking root in the heart, springs a new, holy, and spiritual life; a life that proceeds from Him who is the Fountain of truth, and the Giver of life. Hence believers are called "trees of righteousness, the planting of the Lord, that he may be glorified." For

whose conduct the law of God is  
fied ; they serve, not in the  
letter, but in newness of spirit  
God dwelling in them, by wh  
grace they have their fruit  
and the end everlasting life  
with the fruits of righteousness  
by Jesus Christ, unto the glor  
God.”

Believer ! while the due co  
this subject may awaken n  
and feelings in thy heart ; the  
der ; feelings of love, and tha

God;" and remember who it is that saith unto thee, "Abide in me, and I in you;" for, "separate from me ye can do nothing;" "He that abideth in me, and I in him, the same bringeth forth *much fruit*;" and "Herein is my Father glorified, that ye bear *much fruit*. So shall ye be my disciples."

O thou meek and lowly Saviour!  
 Give me so to learn of Thee,  
 That the world, in my behaviour,  
 May my Master's image see.

Pour, in richest, fullest measure,  
 Of thy Spirit into mine;  
 So shall I fulfil thy pleasure,  
 And in thine own likeness shine.

That is to say, the excellence of his knowledge was, in the apostle's estimation, so transcendentally great, so beyond price; so precious; that, could he have been supplied with every kind of knowledge in that degree and measure, so to excellence in each—could he have been enriched with all riches, whether of worldly possessions, or of worldly possessions, or of worldly fame—had he nevertheless, without the knowledge of Christ, he would have deemed himself a loser.

“If ye had known me,” said Jesus to the Jews, “ye should have known my Father also.” And again, “No man knoweth the Father save the Son, and he to whomsoever the Son will reveal him.” (*John* viii. 19.; *Matt.* xi. See also *John* i. 14; and *2 Cor.* iv. 6.) It is in Christ Jesus, and in him alone, that the Name and the Nature, the Glory and the Perfections of the Most High, are made known to His creatures. 2ndly, Without this knowledge, there is no way of access to the Father. “No man cometh to the Father but by Him.” He is the one way; the new and living way, by which we are exhorted to draw near to God: by Him, and Him alone, we have access with confidence, yea, with boldness, by the faith of Him; “through him by one Spirit to the Father.” (*John* xiv. 6.; *Eph.* ii. 18. and iii. 12. See also *Heb.* x. 20, &c.) 3rdly, This knowledge is life and salvation. “This is life eternal, to know Thee, the only true God, and Jesus Christ whom thou hast sent.”

(*John* xvii. 3.) 4thly, This knowledge is the medium of every spiritual blessing: "Grace and peace are multiplied to us through the knowledge of God, and of Jesus our Lord;"—grace, mercy, and peace below, and glory in the heavens. (2 *Pet.* 1, 2, 3.) 5thly, It is the knowledge of the greatest and most glorious of Beings; with whom it brings the soul into the closest union, communion, and fellowship, and this for ever! (1 *John* i. 3.)

Reader! think on these things; ponder them with attention and seriousness; and say, whether the excellency of such a knowledge can be estimated too highly!

It is not speculative and fruitless; it is not merely theoretical. It is an appropriating knowledge, for it secures what it apprehends. It is an experimental acquaintance with Him, in whom are hidden "all the treasures of wisdom and of knowledge." (*Col.* ii. 3.) Also, according to the degree and measure in which it is attained, it will prove transforming, and introductory to the beatific vision; for "with

open face beholding, as in a glass, the glory of the Lord, we are changed into the same image, from glory to glory, by the Spirit of the Lord." (2 *Cor.* iii. 18.)

Couldst thou the universe explore,  
And call earth's treasures all thine own ;  
Blind wouldst thou be, and poor thy store,  
If God thy Saviour were unknown :

But, if the Lord thy portion be,  
Riches unsearchable pertain  
To Him ; and in His grace to thee  
Thy vast immeasurable gain.

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#### FOURTH DAY.

" THAT I MAY KNOW HIM, AND THE POWER OF HIS RESURRECTION."—*Phil.* iii. 10.

When Paul was preaching at Athens, this was the great theme of his discourse—" Jesus and the resurrection : " from which some of his hearers inferred that he was " a setter



forth of strange gods." The doctrine was novel and foreign to their ears, that One who had been crucified as a malefactor, at Jerusalem, had, by His own almighty power, broken through the barriers of the grave, "the first-fruits of them that slept," the sure and certain pledge of a future resurrection of all men, some unto life, some unto condemnation, He being their appointed and righteous Judge; and not only so, but who was now, in the energy of that same Almighty Power, going forth in the ministration of His Gospel, making it effectual to the quickening of souls dead in trespasses and sins; and raising to newness of life those who had previously been buried in ignorance, superstition and idolatry. The apostle knew this Gospel to be the power of God unto salvation to every one that believeth; and therefore he declares to his Philippian converts, that to know Christ and "the power of His resurrection," was all that he desired, for himself, to know.

“ That I may know Him,”—in the mystery of His person,—“ God manifest in the flesh ;” in the glory of His righteousness, as having magnified the law, and made it honourable ; in the perfection of His obedience, as the Head and Surety of His believing people. O ! to know Him as *my* head and surety ! to know Him in the completeness of His atonement ; the prevalence of His intercession ; the plenitude of His mercy ; the sufficiency of His grace ; to know Him as having “ died for *my* sins, and risen again for *my* justification.”

Reader ! dost *thou* thus know Him ?—hast thou received these things into thine heart ?—received them, not merely as a creed of words into thy memory, but into thy heart ? Has Christ arisen there ? and made thee to know the *power* of His resurrection ? Has the knowledge of Christ given life to thy soul ? rest to thy conscience ? confidence and rejoicing to thy hope ? and purity to thy affections ? Has the omnipotent word

of Jesus reached thine inward ear? Has it awakened thee from the dead? And hast thou arisen at his bidding, shaken off the burial bonds of thy transgressions, put off and put away thy sins, come forth from the whited sepulchre of human merit, into the day-light, the liberty, the peace, of the truth as it is in Jesus, to live in the element of His love, the atmosphere of heaven? For "our citizenship," says the apostle, "is in heaven!" This is to know Jesus, and the power of His resurrection. It is to live no longer to ourselves, but unto Him "who died for us, and rose again;" to Him, and by Him, and for Him, and hereafter with Him in glory—a life of illumination, of rectitude, of holiness, and of peace.

While here I live, the Lord shall be  
Lord of my soul, and live in me;  
And when I die, I die to death,  
And live to breathe immortal breath;

This blessed death, His death secures ;  
This blessed life, His life ensures :  
His death, His life, are mine, that I  
In both, His name should glorify.

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## FIFTH DAY.

“ HEREBY WE KNOW THAT WE ARE OF THE TRUTH.”

1 *John* iii. 19.

THE TRUTH is one of those emphatic titles which the Lord Jesus hath been pleased to appropriate to Himself. (*John* xiv. 6.) And in that solemn moment, when he stood before the bar of Pilate, and the question, “ Art thou a King ? ” was addressed to Him by that unjust judge ; He replied, “ That thou sayest, I am ; a King.” And having asserted that His kingdom was not of this world, he proceeded to teach the nature of His kingdom in these remarkable words : “ To this end was I born, and for this cause came I into the world ; that I should bear witness

unto the *truth*." "Every one that is of the *truth*, heareth my voice." That is to say, all who are of the truth, are His subjects; they acknowledge His Kingly authority, and are obedient to His law.

His reign is therefore the reign of truth : and most comprehensive, and most expressive, is the term. It sets forth the triumph of the Gospel of Christ over infidelity and superstition ; the prevalence of knowledge and the establishment of right principle, in the place of ignorance, prejudice, and bigotry ; and all the systems of falsehood, with which the arch enemy of God and human souls has covered, as with a thick veil, the understandings and consciences of men. The preaching of the truth is the sowing of that incorruptible seed, which, wherever it takes root, will spring up to life eternal. It is the diffusion of that holy, life-giving, transforming principle, which is, to God's intelligent universe, what the light is to the material creation. Hence the reception of the truth,

and an entrance into the kingdom of Christ, is called a deliverance and a translation from the power of darkness, and from Satan, the ruler of that darkness, into "marvellous light!" (See and compare *Acts* xxvi. 18.; *2 Cor.* iv. 4 to 6; *1 Pet.* ii. 9; and *Col.* i. 13.)

"The entrance of thy word giveth light; it giveth understanding to the simple." (*Ps.* cxix.) It is therefore properly called a "renewal in knowledge." (*Col.* iii. 10.) It begins with knowledge;—it is the revelation of Christ to the soul through the medium of the word, discerned, apprehended, and obeyed, through the teaching, grace, and sanctifying power of the Holy Ghost. Thus the apostle prays for his Ephesian converts, that God, the God and Father of our Lord Jesus Christ, "the Father of glory," might give unto them the Spirit of wisdom and revelation, in the knowledge of Him; "the eyes of their understanding being enlightened," &c. (See *Eph.* i. 17, 18.)

Truth, in the understanding, is knowledge;

in the affections, holiness; in the feelings, sympathetic discrimination and congruity. For instance, the bosom in which the reign of truth is established, will not be exquisitely touched with the crushing of a worm, while it remains unaffected, unmoved, and indifferent to the perishing of an immortal soul. Truth in the judgment, is wisdom; in the will, rectitude; in the speech, sincerity; and in the walk, fidelity to God's commands. Such is the glorious reign of Christ over a free and happy people;—a kingdom truly not *of* this world; yet, it is set up *in* this world; and for its increase and establishment we are taught to pray till it shall universally prevail: and the stone, not graven with man's devices, nor hewn by human hands, shall become a "great mountain, and fill the whole earth." "Thy kingdom come." (*Dan. ii. 34, 35.*)

Send forth thy Spirit with thy word,  
So shall the shades of darkness flee;  
Let every nation call Thee, LORD;  
Let all the earth Thy glory see.

## SIXTH DAY.

“THY TESTIMONIES HAVE I TAKEN FOR AN HERITAGE FOR EVER: THEY ARE THE JOY AND REJOICING OF MY HEART.”—*Ps. cxix. 111.*

Every heart has individually its own appropriate and peculiar pursuit, food, recreation, and delight. The miser has his treasure, the object of his secret homage; that to which he gives his devoted, and undivided worship. Reader! thou hast thine; and I have mine.—And that pursuit, that matter of supreme interest, that cherished joy, that treasure, be it what it may—whether openly confessed, or enshrined in the hidden recesses of the heart—will give its colouring to our existence; and, maintaining its power, will still continue to do so, with yet increasing influence; an influence extending, (doubt it not) beyond the revolutions of time, throughout the countless ages of eternity. If it be so, surely then it must be of infinite importance what I take for an everlasting



heritage ! And of what nature that treasure is, which will affect both my character and my happiness while I have my being ; whether it shall be such as will ennoble and dignify me, or prove my disgrace and my degradation ;—whether it shall be to me the joy and rejoicing of my heart, or the fruitful source of unabating misery !

The Word of God—that revelation which testifies of His truth and grace ; His righteousness and peace ; His faithfulness and His mercy—a mercy which endureth for ever—has been the heritage of His people through every successive generation : and is to them, while they travel through this wilderness world, a never-failing spring of joy and heavenly consolation. The world has its pleasures and its joys ; but, like the crackling of thorns, they blaze, electrify, dazzle, and are gone : but Thy testimonies !—sweet, holy, and satisfying is the joy to which they give life and being ;—calm and pure, and brightening still as days and years

pass on; and with yet increasing splendour and expanding fervour, becoming the joy and the rejoicing of the heart, throughout the countless ages of an undying existence ! (O) ! be *these* my heritage—for ever !

O may the unction, earnest, seal ;  
 Thy Spirit, given to reveal  
     The truth, abide in me ;  
 'Till by the side of living streams,  
 Where thine eternal glory beams,  
     I joy, and rest in Thee.

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#### SEVENTH DAY.

“ YE WERE SOMETIMES DARKNESS, BUT NOW YE ARE  
 LIGHT IN THE LORD : WALK AS CHILDREN OF LIGHT.”  
*Eph. v. 8.*

Note the expression : it is not said, “ Ye were in darkness, and now ye are in the light :” but, “Ye were darkness,” and “ ye are light in the Lord :” being born from above,

born of the Spirit, born of God ; and thus partaking, each one in his measure, of the nature of God, for “ God is Light.” Having such a life flowing down from Him, who is emphatically denominated your Father which is in heaven : a life not inherent, but imparted. “ For ye were sometime darkness :” a life therefore not natural to you as the children of Adam and mortal creatures ; but altogether spiritual, heavenly, and divine ; derived from God, and leading to God ; a life maintained by a continued renewal of that same Spirit of life, by whom it is communicated, flowing down from the Father through Christ Jesus ; having this living light, this “ light of life,” let your spirit and walk correspond thereto. Your Father is the God of truth ; Christ is the truth ; the Spirit is the Spirit of truth ; truth is light : walk in this light ; walk in the truth ; let it form your principles, and regulate your practice. Your Father is the God of Holiness. Christ is the *Holy One* of God : the Spirit is the Spirit of

Holiness ; be ye holy in all manner of conversation and godliness ; for Holiness is light. Again, your Father is the God of peace ; the fountain-spring of all joy and heavenly consolation, in His “ presence is fulness of joy.” “ I will go to God,” said David, “ to God, my exceeding joy.” And Jesus, in whom is all consolation—Jesus the Angel of God’s Presence—imparts to you His Spirit to this end, “ that your joy might be full.” He would that ye should be filled, not with the intoxicating vanities of a delusive world, but with “ joy in the Holy Ghost.” May that gracious Paraclete so fill you with joy and peace in believing, that ye may be kept from the darkness of unbelief, the fruitful source of error and of sin ; and thus possess as “ light in the Lord,” joy, which no man, no power, seen or unseen, can take from you.

Thy living beam creates the fire,  
With which the radiant seraph glows ;  
Thy light and love the heart inspire,  
That aught on earth of heaven knows.

**My soul drinks in the heavenly ray,  
And 'till I see Thee as Thou art,  
O let Thy Spirit guide my way,  
And cheer, and fill, and bless my heart.**

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## WEEK V.

### FIRST DAY.

**“WHO SHALL SEPARATE US FROM THE LOVE OF CHRIST?”—*Rom.* viii. 35.**

**Christian ! hast thou a passing hour  
With heavenly peace and mercy crowned ?  
While blessings like the summer shower,  
Are falling silently around :  
O remember, here below,  
Thou must changing seasons know :—**

**This is a world where dark and gloomy night,  
Will bring its shadows o’er the cheerful day ;  
Yet must the traveller pursue his way,  
And learn to walk by faith and not by sight :—  
Tho’ peace be sweet, thou must for war prepare,  
Nor think terrestrial skies will long be fair :**

**The cloud will yet return again,  
The wind, the hail, the beating rain ;**

Then gird thy clothing round thee ;—still with  
hope  
And holy confidence to HIM look up,  
Who bids thee not be troubled nor afraid :  
And then assures thee, neither sun nor shade,  
Nor aught, of things beneath, or things above,  
Past, present, or to come ; though earth depart,  
And heavens remove ; can rend thee from His  
heart,  
For thou art His ;—and thine, His everlasting  
love.

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## SECOND DAY.

“THE WAY OF THE JUST IS UPRIGHTNESS ; THOU MOST UPRIGHT, DOST WEIGH (LEVEL, OR MAKE PLAIN) THE PATH OF THE JUST.”—*Is. xxvi. 7.*

By “the just,” or the justified, is to be understood the believer’s state ; and by the “path of uprightness,” the believer’s walk. Nor should these two, however distinct, ever be separated : for faith in Christ, true justifying faith, will always be found productive of

its genuine fruits : and whomsoever Jesus justifies by his blood, He also sanctifies by His Spirit. "There is no peace," saith my God, "to the wicked : " but "being justified by faith, we have peace with God through our Lord Jesus Christ," &c. And every one who lives in the enjoyment of that peace, will be anxious and careful to maintain the comfort of it, by a holy and consistent walk, and by the practice of all those good works which God hath before prepared for his children to walk in. "Thou, most upright, dost make plain the path of the just." God removes the mountains ; God takes away the stumbling blocks out of the way of His people. Many there be, who watch for their halting ;—many there be, who would triumph in their fall. But their goings are ordered by the Lord ; their soul is upheld by their Lord ; He is with them as their Guide and their Guard, walking with them in the way. (See margin, *Isa.* xxxv. 8.) And the wayfaring man, though a fool, or, simple



as to this world's concerns, shall not err therein, nor go astray. He shall not err as it respects the way of salvation ;—shall not go astray from the path of duty ; for God will make that path plain before him, and he shall walk therein, and his footsteps shall not stumble.

Or, if the text be understood to signify the consideration or pondering of the mind ; if the preference be given to the sense of the passage, in which it is commonly read and understood, “Thou, most upright, dost weigh, ponder, consider, take cognizance, of the path of the just ;” it is still a word full of encouragement and comfort, as it is written, “The Lord knoweth the way of the righteous.” Knoweth, noticeth, approveth, delighteth in, his way ; for, it is a way of God's own appointing ; it is a way of holiness and peace ; it is that “way of life, in the path-way of which there is no death.” It is a way of wisdom ; a departing from all iniquity. It *is the way of truth* ; the way of God's com-

mandments; the way of the Lord. It is walking in Christ Jesus: for He is Himself pre-eminently “the way, the truth, and the life;” “the path of the just, shining brighter and brighter to the perfect day.”

Reader! in what way art thou walking? There is a broad and much-frequented road, which leads to destruction; and there is a strait and narrow path leading to life. Art thou walking the course of this world? Its end is to be burned. Art thou walking in a way of darkness, of sin, of infidelity, heedless of that abyss to which it is leading thee? O, pause! stop short: consider thy ways: take not another step, until thou hast lifted up thy soul to God, and put up one prayer to Him for light, for grace, for guidance, for help, for blessing. Go nowhere without God; for His way, and His alone, is the way of salvation. Say to Him, “Lead me, O Lord! in thy righteousness; lead me in thy truth, and teach me: lead me in a plain path; make straight thy way

before my face : lead me in the way everlasting."

Believer! "it is God who girdeth thee with strength, and maketh thy way perfect." Thou canst say with His servant Job, "He knoweth the way that I take:" or, with the Psalmist, "My soul followeth hard after Thee; thy right-hand upholdeth me." "Hold up my goings in thy paths, that my footsteps slip not." The Lord thy God is with thee; fear not; faint not. "As thou hast received Christ Jesus the Lord, so walk thou in Him." Go on thy way rejoicing, and He shall make plain thy paths.

In Jesus let thy mind and thought,  
With confidence abide;  
The soul that hath His succour sought,  
Shall be with strength supplied.

The LORD shall make thy pathway plain;  
And till thy journeyings cease,  
He shall thy feebleness sustain.  
And bless thy soul with peace.

## THIRD DAY.

“O MAGNIFY THE LORD WITH ME, AND LET US EXALT HIS NAME TOGETHER.”—*Ps.* xxxiv. 3.

Those sacred hours which are spent alone with God, hours of holy and blessed intercourse with the Father and his Son Jesus Christ, are the happiest seasons of a Christian's life; yet it must not therefore be inferred that the principles of the Gospel of Christ have a tendency to induce ascetical and solitary habits. On the contrary, they are directly opposed to that selfishness which absorbs the heart in its own individual concerns. The love of self, and the love of the world (which is but the love of self under another name), contracts the heart and deadens its sympathies; but the knowledge of Christ, while it wins and concentrates the affections, renders them also expansive; the love of God, while it fills the heart, will also make that heart to overflow with feelings of kindness and benevolence; and “joy in the Holy

Ghost" is communicative. It was in the ear of her friend and relative that the blessed and humble Mary poured forth her song of glad and devout thanksgiving; "My soul shall magnify the Lord, my spirit shall rejoice in God, my Saviour." And thus the Psalmist, in the same spirit, exclaims,—  
"O! magnify the Lord with me and let us exalt his name together;" we who have tasted of the same mercy; we who live by the same faith; we who feed on the same spiritual food, and drink of the same living fountain; we who are walking in the same narrow road, and are bound to the same heavenly rest; let us unite in the same song of praise, let us animate each other's heart, let us cheer each other's spirit, let us encourage each other's soul, let us be helpers to each other's joy; by magnifying, not ourselves, but the LORD; by speaking of His righteousness, not of our own righteousness; by telling of His goodness, not of our own *goodness*; by shewing forth His salvation

from day to day, His truth and His faithfulness, His mercy and His love, His grace and His glory; we who shall sing one song in heaven, let us now begin it upon earth "and exalt His NAME together."

Come then, ye little flock, ye chosen few,  
And as our heavenly journey we pursue,  
As season after season rolls along,  
Let Christ and his salvation be our song;  
Still let the Lord's disciples by the way,  
Thus pass the hours of many a hallowed day;  
And speak of Him who once was crucified;  
Remember how He lived and how He died.  
Again, on JESUS and His sorrows dwell;  
Again, of JESUS and his glory tell;  
For well may Christ our great Deliverer be  
Dear to the souls, his love hath rendered free.

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## FOURTH DAY.

“I WILL ALSO PRAISE THEE WITH THE PSALTERY, EVEN THY TRUTH O MY GOD ; UNTO THEE WILL I SING WITH THE HARP, O THOU HOLY ONE OF ISRAEL.”—*Ps.* lxxi. 22.

Every attribute of God is glorified in the salvation of His people ; nevertheless, this salvation being conveyed to them by the promise and the oath of God, and the promise being laid hold of, and confided in by faith, the truth and faithfulness of God become, in an especial manner, the ground of their trust, the stay of their hope, and, (in the assured expectation that whatsoever He hath engaged to do in their behalf, He will also perform) the joyful theme of their continual praise. They know the truth of God to be the guarantee of his mercy ; and, that while “his mercy is everlasting,” it is in connection with that truth, which “endureth to all generations.”

Many persons will express their hope in *the* mercy of God ; having an inward con-

viction that all stand in need of it, and that all are lost without it; at the same time that they are altogether ignorant of the way in which it is manifested, and the medium by which it is dispensed. They know nothing of the spring from whence it takes its rise, the free and unmerited grace of God in Christ Jesus; nothing of the channel through which it is communicated, the propitiation and sacrifice of a Divine Mediator; nothing of the oath and promise, the covenanted love of God, by which it is assured to every believer; nothing of the teaching of that Spirit, who is the Revealer and the Sealer of the truth of God. Consequently, they are destitute of faith, without which it is impossible to please God; for faith is affiance in His word; the belief and cordial reception of His truth; a firm and filial trust in His faithfulness; a simple and childlike reliance on the promises of Him who cannot lie. Faith does thus therefore give glory to God, it honours his word, it sets to its seal, that God is true; it judges not



from the report of sight, or sense, or natural feelings, or human wishes, or the current of human opinion, but relies singly and alone on a Divine testimony. It is the response of the heart to the declarations of God. "Every one," said Jesus, "that is of the truth heareth my voice." God speaks, and faith is the soul's amen. Even so be it. O my God !

No unauthorised assumption,  
Is the confidence of faith :  
Filial trust, and not presumption,  
Rests on what the promise saith.

Can God's covenant be broken,  
Of the night, and of the day ?  
Shall the word that he hath spoken,  
Into nothing, pass away ?

Yea ;—though sun and moon should perish,  
And the heavens be removed ;  
Still will God for ever cherish,  
Those he hath in Jesus loved.

## FIFTH DAY.

“AND HAST KEPT MY WORD.”—*Rev.* iii. 8.

There are few persons who do not count it both an honour and a privilege to be in alliance with the great and the wise ; whether it be by the ties of kindred or of friendship ; nevertheless, He who is higher than the most exalted of the children of men, ; greater than the greatest, pre-eminently the righteous One, and before whom all created excellence falls into the shade, He has pronounced them to be more happy, who hear the word of God and keep it. (*Luke* ii. 28). We naturally treasure up, and carefully preserve, that on which we set a high value ; and Jesus Christ, estimates the love which the people bear towards himself, by their observance of His word : “ If a man love me, he will keep my sayings.” And in that solemn hour, when He was about to leave his faithful followers, in a world, where they were to sojourn as strangers and pilgrims, throughout the re-

mainder of their mortal life ; he thus commends them to the care of his heavenly Father. "They have kept thy word." (*John* xvii. 6.) And blessed, truly blessed, at all times are they, to whom the same testimony will apply. "In keeping of thy commandments, there is great reward." A present, as well as an everlasting recompense.

Of such, it is declared, that they shall know or feel no evil. (*Eccles.* viii. 5.) They are interested in the intercession of Christ ; He prays the Father to keep those who keep His word. (*John* xvii. 6 and 11.) Jesus assures them of the love of the Father, and there is an especial promise to all who keep his sayings, of the presence, both of the Father and the Son ; and that Jesus will manifest Himself to them, and that His Father will love them ; that is, will reveal His love to them ; and the Father, the Son, and the Spirit, will dwell with, and abide in them. (See *John* xiv. 23, and context.) They who keep His word, and they only, are fruit-

ful. (*Luke* viii. 15.) They have the assurance, that their prayers shall be heard and answered. (*John* xv. 16.) They who keep the words of Christ, are known of Him; (*Ps.* i.) He notices, observes, approves, them; His eye is upon them for good: their names are recorded on high: the fruit of the tree of life is theirs; and there is a striking contrast drawn between, not only the character, but also the final end and portion of those who do, and those who do not, keep the "sayings of God." (See *Rev.* xxii. 14.; *Mal.* iii. 13 to 18 inclusive, and iv. 4.)

"Thou hast kept my word." And what follows? "I will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." (*Rev.* iii. 10.) Keep from, or deliver out of. (See *Ps.* xxxii. 7.) Lastly, such "shall never see death" (*John* viii. 51.), being born of that incorruptible seed which liveth and abideth for ever.

Reader! lodge this thought in thy re-

membrance, if thou wouldst keep the word of Christ, and enjoy the blessedness annexed to the doing of it, the ability and the grace to fulfil the same, must equally be derived from the Spirit of Christ—the gift and the renewal of the Holy Ghost. (*Luke xi. 9 & 13.*)

By Thy Spirit's holy light,  
May my soul discern thy will ;  
In the power of His might,  
With delight thy word fulfil ;

By Thine own preserving grace,  
Kept abiding in thy love ;  
Till I see Thee, face to face,  
In the world of joy above.

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## SIXTH DAY.

"GOD IS NOT A GOD OF THE DEAD, BUT OF THE LIVING."—*Luke xx. 38.*

The Scriptures speak of "the living;" "the book of the living;" "the light of the living;" "the land of the living." And here we read, "God is the God of the living." Who are meant by "the living," we find by reference to the context; where our Lord, proving to the Sadducees the fact of the resurrection, refers to the words spoken by God to Moses at the bush, namely, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." They were at that time "the living," although they had long since left the body; or, as it is expressed, *Heb. xi. 13*, they had "died in the faith." At the time, therefore, that Moses lived, and at the time that Jesus addressed the Sadducees, departed *believers* were, and are still, "the living;" and God, who is the God not of the dead, but of the living, was, and is, their God."

Abraham, Isaac, and Jacob, were a part of that blessed company, whose names are recorded in *Heb. xi.*; they were believers in the promised Messiah; a living faith united them to a living Saviour; and, while they were sojourners below, they lived to His glory, till they were raised to dwell with Him in glory. By "the living," therefore, are to be understood, *believers* in the Lord Jesus Christ; those in whom faith has become a living, justifying, sanctifying principle; a principle which, flowing from God, leads to God; it is in truth the Spirit of Christ dwelling in the hearts of His people, and thus imparting life to their souls; a life eternal as His, from whom it is derived. "I am," said Jesus, "the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and, he that liveth and believeth in me, shall never die." "Because I live, ye shall live also." Christ, the LIVING ONE, is their LIFE; they breathe His Spirit; and His Spirit is the SPIRIT of

**LIFE.** The book in which their names are written, is the "**LAMB'S BOOK OF LIFE**;" they walk in His light, and that light is the **LIGHT OF LIFE**: the light of "the living," leading to the "land of the living," and the heavenly city; of which we read "the glory of God doth lighten it, and the Lamb is the light thereof." Yes: "he is not ashamed to be called their God, for he hath prepared for them a city."

Have I the faith of Abraham?—*the* faith, not the degree. The question is not, Have I faith equally strong; but, Have I the faith that gives life?—the faith that flies to Christ?—the faith that looks to Him as bearing my sin?—the faith that lays hold of His life-giving promises? Do I seek His light?—watch for it?—follow it?—walk in it? Then, God is my God; my name is written among the living. I am walking in the light of the living; and that will in due season bring me to the land of the living; where I shall be-



hold and rejoice in the goodness and glory of the LORD, for ever !

Christ is the " resurrection and the life ;"  
 He is my life ; and living by His word,  
 The hour that terminates this mortal strife,  
 Gives me to rise and triumph in my LORD.

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#### SEVENTH DAY:

AND OTHERS SAID, " HE SEEMETH TO BE A SETT FORTH OF STRANGE GODS, BECAUSE HE PREACHED UN THEM JESUS AND THE RESURRECTION."—*Acts* xvii. 18.

" Jesus and the resurrection " are the substance and the sum of that Gospel, which brings " life and immortality to light." As this will ever be the setting forth of strange gods to the world, whether that world be called Pagan, or baptized into the name of Christian. The world and Jesus are strangers ; and His people are strangers and *pilgrims* in it. With the world the children

of God have no communion ; and the world and its children know not the Father, nor the Son, nor the Spirit. “ The world by wisdom,” its highest attainment, “ knows not God.” 1 Cor. i. 21. “ And me it hateth,” says our blessed Lord, “ because I testify of it that the works thereof are evil ;” and His was the Spirit of truth, whom the world cannot receive.

The fool says in his heart, “ No God :” so the world says, “ No Christ ;” “ No Lord ;” “ No one to reign over me—no one so pure and so spiritual, so opposed to all that is worldly :” “ No Holy Ghost—no Spirit of truth.” The world walketh in a vain show ; an image ; a pageant ; whose fashion is passing away. “ He that doeth the will of God,” and he only, “ abideth ever.” The truth abideth ever ; and Jesus is the TRUTH ; and by every man’s conscience will the power of that truth, sooner or later, be felt. Happy they who know it now, in all its justifying, sanctifying power ! Happy they who know Jesus

now, as their Saviour from sin, its guilt, and its dominion. They are the children of the resurrection ; they experimentally know Jesus Christ to be the resurrection, and the life : for with Him, in desire and in affection, they are risen ; and in Him they live a life, which is to the glory of God here, and with Him shall they live in glory with God hereafter : for when He, who is their life, shall appear “ the second time without sin unto salvation,” then shall they also “ appear with him in glory.”

There is, however, a resurrection not only of the just, but also of the unjust ; and they who know not, and who acknowledge not Jesus now, as their Saviour and their God, shall surely in that day behold Him as their Judge ; as it is written, “ I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall confess :” for “ we must all appear before the judgment seat of Christ, that

every one may receive the things done in the body, according to that he hath done, whether it be good or bad." O! to know Him now, and the power of His resurrection! ~~to say now~~, with humble, and thankful, and devoted hearts, "None of us liveth to himself, and no one dieth to himself; For whether we live, we live unto the Lord; or whether we die, we die in the Lord;—so that whether we live or die, we are the Lord's!"

JESUS! high in glory reigning,

Heaven and earth's exalted Lord!

All that live in life sustaining,

By the power of thy word.

Every knee shall bow before Thee,

Every tongue to Thee confess;

Saints and angels, ALL adore Thee,

Israel's strength and righteousness!

GOD! ALMIGHTY! GREAT CREATOR!

Let all nature sing Thy praise;

PROPHET! PRIEST! and MEDIATOR!

Let Thy church her tribute raise,

## FIRST DAY.

"I HAVE SET WATCHMEN UPON THY LEM, WHICH SHALL NOT HOLD THE NIGHT: YE, WHO ARE THE LORD'S REA NOT SILENCE, AND GIVE HIM NO REBLISH, AND TILL HE MAKE JERUSALE EARTH."—*Is. lxii. 6, 7.*

How long, O Lord of Hosts !  
Thine own Jerusalem in bondage  
How long ere Thou the banner  
Proclaiming to the world salva  
Awake ! Arise ! and, for Thy  
Omnipotent to save, Arm of th  
Speak ! Lord of life and glory !

Let "righteousness and praise" together spring;  
And Jew and Gentile join to magnify their King.

"Go, ye swift messengers! the trumpet sound;  
Go to the nation scattered far abroad;  
Lift up your voice, spread the glad tidings round,  
And say to Israel's sons, 'Behold your God!'  
Go, with the standard of the cross unfurled,  
To every clime make known the 'Saviour of the  
world!'

"Make known the Fountain of eternal life,  
From whence salvation as a river flows;  
Let mountain-torrents of distress and strife,  
Sink in its blessed channel to repose.  
Let its pure streams diffuse Christ's healing power,  
And floods of sin and death, roll their dark waves  
no more."

Hail! rich donation of a Saviour's blood!  
Replete with "righteousness, and peace, and joy!"  
Richest! unfathomed as the love of God!  
Treasures! no time can injure, or destroy.  
No moth corrupt; no robber take away,  
Blessings! commensurate with life's eternal day!

**116**      **THOUGHTS, FOR THE DAY.**

“Ho ! every one that thirsteth, come and buy,  
With eager gladness to the living stream !  
And ye that have no money come and buy :  
Nor gold, nor silver, can your souls redeem :  
Love paid a price more costly ;—come and lift  
Your hearts in praise to God, the Giver and the  
Gift !”

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Yes ;—praises shall be Thine ; Zion shall keep  
Her watch, and wait, till Thou the grace impart :  
Praise may be silent,—but it cannot sleep,  
Tuned is the harp, and ready is the heart ;  
The spirit, Lord is willing,—but how weak,  
Thé song of mortal tongue, that would Thy  
praises speak !

O ! glorious season ! when Thy saints no more  
Shall with their worship, imperfection blend ;  
Praise sown in weakness, shall be raised in  
power,  
And as pure incense to Thy throne ascend ;  
Hasten the hour, Thou all-disposing Word !  
When the new heavens and earth shall join, to  
praise the Lord !

Almighty Saviour ! thine abounding grace, !  
No height of intellect can ever scan !  
No depth of lowliness shall ever trace,  
Thy deep humility ! Thou Son of Man !  
Eternal praises, can but serve to shew  
Eternal praise Thy due ; but not, how much, we  
owe.

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## SECOND DAY.

“THAT THY WAY MAY BE KNOWN UPON EARTH, THY  
SAVING HEALTH AMONG ALL NATIONS.”—*Ps.* lxxvii. 2.

Happy will it be for the earth, in the day when God shall fully answer this prayer. That day is yet to come : and the sight of the earth, as it now is, cannot but affect every enlightened mind, every renewed heart with sorrow : for where are they to whom the way of God is known ?—and who have found in that knowledge “health and salvation ?” Certainly, not all the earth ; certainly, not all nations. Yet, glory be to God,



he hath said, "The earth *shall* be *filled* with the knowledge of the glory of the Lord, as the waters cover the sea."—*Hab.* ii. 14. Blessed Light! hasten thy bright coming! Blessed promise! be thou speedily fulfilled. Ignorance of God, is a state of darkness: ignorance of God is a state of death. Of whom did God swear they should not enter into his rest? (*Ps.* xcv.) It was the people who had not *known his ways*—the ways of that God and that Saviour, whom to know is "life eternal."

The great question however of importance to thee, Reader, and to me, is this: "Do we know his ways?—do we love them, and walk in them?—and has God bestowed upon us his saving health? If so, then "Bless the Lord, O our souls, and all that is within us bless his holy name." *Ps.* ciii. 1, 2. Let us be telling of this salvation from day to day; let us strive to lead others to the great Physician of souls; and let us pray for the people who were once His own, that the veil

may be removed from their heart, and that it may now be given to all nations to rejoice in the healing beams of the Sun of Righteousness. "Then shall the people praise Thee, O LORD ; yea, *all* people shall praise Thee."

O ! how dark the human mind,  
'Till Thy Spirit shines within ;  
Cold, contracted, and confined,  
Full of idols, self, and sin ;  
'Till the Light of Life is shed,  
Through the chambers of the dead.

Then the gloom is changed to gladness ,  
Then the soul reflects Thy rays ;  
Then the oil of joy for sadness,  
Gives its fragrance forth in praise ;  
Be that rich anointing mine,  
Be that praise for ever Thine.

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## THIRD DAY.

"ALL THESE THINGS WILL I GIVE THEE, IF THOU WILT  
FALL DOWN AND WORSHIP ME."—*Matt. iv. 9.*

Reader! hast thou ever pandered the  
worth, and counted the cost of "*these  
things*?"—To "dwell in ceiled houses," and  
"lie on couches of ivory;"—to be great in  
the world's esteem;—to "ride on horses and  
in chariots," and to have it cried before thee,  
"Bow the knee;"—to be clothed in purple  
and fine linen, and to fare sumptuously every  
day;"—to have men-servants and women-  
servants, and great riches, silver and gold,  
and precious stones;—to have men-singers  
and women-singers;—to chaunt to the sound  
of the viol, with musical instruments of all  
sorts; to drink bowls of wine, and "crown  
the head with rose-buds;" to have all the de-  
lights of the sons of men, all that constitute  
the glories of this world; the possessions  
pleasures, and "pride of life," wherewith  
the god of this world dazzles the eyes of the

worshippers, and blinds them that they see not, and deafens them that they hear not, the light that shines, and the voice that speaks, from heaven. O! hast thou considered these things?—and what they are worth, while they are enjoyed? And at the close,—(for all these things" will come to a close; they are treasures which endure but for a season; and when that season shall come to an end,—) O! then, to look backward, and to see them all for ever pass away, and come to an end also!—to look upward, and behold no light!—to look forward, and to have no hope!—to look inward, and find no resource! Darkness within, and without, darkness, settling in before the horizon!—to awake as from a dream; and to have conscience awake also! For conscience, however silenced, is not dead;—however seared, is not extinct. It will awake;—it will revive;—it will be found alive with its thousand stings, in mighty and powerful operation. And there will be a fearful looking out for judgment; and there

will be—death: for the end of “all these things is death.” And what is death? It is the wages of sin. And “all men have sinned, and have come short of the glory of God.” And “it is appointed unto all men once to die, and after death—the judgment!”

“Lord God Almighty! God of truth and grace! God, great in mercy! whose compassions are infinite! look down with pity on this lost wretched world; visit it with thy salvation. Send forth thy word, and with it the power of thy Spirit; and let thy voice be heard; and let it be responded to by many hearts, now lulled to sleep by the tempter; wrapped in flattering and delusive visions of this world’s “kingdoms, and the glory thereof;” and lending a willing ear to, “All these things will I give thee.” Say to them, “Awake! awake, thou that sleepest, and arise from the dead, and Christ shall give thee light;” resign the world, and choose the better portion, even that which can never be lost, and which maketh rich for time and

for eternity; treasure in the heavens that faileth not; “durable riches and righteousness;” light, and no darkness; joy, and no sorrow; life, and no death; “glory, honour, and immortality!—eternal life!”

O ! for a wise, a serious mind,  
To ponder well the path I take,  
Ere to eternity consigned,  
In hell or heaven I awake !

O ! for a true, a living faith,  
To make the promises my own ;  
An ear to hear what Jesus saith,  
An eye to look to Christ alone.

O ! for a spirit one with Thine !  
Thou meek and lowly Lamb of God !  
Wisdom and strength, and grace divine,  
To tread the path that Jesus trod.

That Spirit, O ! my Father ! give,  
That wisdom, strength, and grace supply ;  
And let me to Thy glory live,  
And let me to Thy glory die.

**1      THOUGHTS FOR THE DAY.**

**Then raise me to Thy courts above,  
And make Thy praise my blest employ ;  
Where all is light, and life, and love,  
And righteousness, and peace, and joy.**

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**FOURTH DAY.**

**“ INCLINE MY HEART UNTO THY TESTIMONIES AND NOT  
TO COVETOUSNESS.”—Ps. cxix. 36.**

The inclination of the heart to covetousness, was the occasion of the fall : for when this inclination was awakened, the law of God was no longer recognised ; it was broken and sin and death took place of that original righteousness and life in which man had been created : and in the loss of his happiness, covetousness naturally took possession of his whole soul, frequently designated the Scriptures by the “ heart ;” the unending coveting to know, the affection to enjoy, some supposed or apparent good. *that desires after knowledge, or apparent,*

are in themselves sinful ; they are only sinful when they are not kept subservient to the will and the glory of God. "Sin is the transgression of the law ;" and the "holy, just, and good" law of the Creator, must be the rule by which the creature should form its principles, and frame its actions. Hence the necessity of the prayer of the psalmist ; for, if man who was created holy, fell thus awfully under the power of the first temptation, O ! what need have they to supplicate for the actuating and restraining grace of God ; they, who have by inheritance received through the fall a natural tendency, as well as liability to evil ; and who can only rule and overcome that tendency, by the operation of a more powerful and counteracting principle !

"Incline my heart." The heart must be inclined to a higher good than what the senses can discern ; and the soul must be impelled by a more noble principle than merely self-gratification. Faith in God's



revelation substantiates that good, and supplies that principle : but this is through the mighty energy of God's Holy Spirit. He it is, and He alone, who can counteract the devices of the great enemy of God and man ; fill the understanding with his own pure and holy light ; and turn the whole current of the desires and affections into a spiritual and heavenly channel ; so that, led by Him, the soul shall freely, and perseveringly, seek the glory of God, and delight in his commandments.

O LORD ! thus incline Thou my heart to Thy testimonies !

The heart Thy searching eye approves,  
That humbly and in secret prays ;  
That firmly trusts, and truly loves,  
And with simplicity obeys ;  
The heart from evil cleansed and kept,  
Give me, O Lord ! and then—accept.

FIFTH DAY.

3. **“TAKE MY YOKE UPON YOU, AND LEARN OF ME, FOR I AM MEEK AND LOWLY IN HEART, AND YE SHALL FIND REST TO YOUR SOULS, FOR MY YOKE IS EASY AND MY BURDEN IS LIGHT.”—Matt. xi. 29, 30.**

4. When man swerved from his allegiance to God; and consequently fell under the power of his adversary, he left the service of the best of Lords, for that of the worst of masters. In the persuasive and winning language of the text, the Lord Jesus Christ calls upon him to return, and invites him back to himself, his rightful Sovereign, by setting in contrast His own happy service, with those painful fetters and that heavy bondage to which he is subjected in his slavery to Satan, to the world, and to sin. “There is no peace, saith my God, to the wicked :” but; “wear my yoke, and ye shall find it easy; take up my burden, and it will prove to you, light.” “Ye shall find rest.” The service of Christ is as honourable as it is pleasant : for He is not only

plenteous in mercy. He is also high in majesty. It is a service of reason, for it is of the understanding. It is a service of liberty and delight, for it is the willing service of the heart; a service that has a present reward, as well as a future crown. ( *xix. 11.*, and *Rev. ii.* and last clause of )  
 " Learn of me."—Receive my doctrine; serve my precepts; imitate my example. I will stoop to teach the humblest and the lowly, and will not upbraid any with their ignorance." " I am meek and lowly." These are poor graces in the eyes of the world, but in God's estimation they are of great price. Ye cannot serve two masters: choose therefore, this day, which ye will serve. The world may promise much; but it has no power to make good the promise. From of old to age, they who trust in it, come in the issue to the same conclusion: " Vanity of vanities" and " vexation of spirit:" this is the whole amount. Now " God will beautify the meek with salvation." " God is able to do exce

ingly and abundantly beyond all we can ask or think ;" " He hath respect to the lowly ;" " He will bless his people with peace." And " if God give quietness, who can make trouble ?" O then, let me choose Him for my Lord, who can enrich me for time and for eternity ; and who has said, " Where I am, there shall my servant be also."

Jesus ! my Master and my Lord,  
May I discern Thy voice ;  
Attend with joy, obey Thy word,  
And make Thy will my choice.

I gladly come to learn of Thee,  
O shed within my breast  
Thy meekness, Thy humility,  
And in Thy love, I rest.

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## SIXTH DAY.

"BEHOLD! I HAVE SET BEFORE THEE AN OPEN DOOR  
AND NO MAN CAN SHUT IT."—*Rev.* iii. 8.

"No man;" no person; no power: that open door is Christ the Lord. He said to His disciples, "I am the good Shepherd, and know my sheep, and am known mine," calls Himself also "the Door of the sheep;" "the way, the truth, and the life." He is the way to the sheepfold; He is the gate by which the sheep must enter; and by which they who "go in and out shall find pasture." *John* x. The sheepfold is the church and the Shepherd is the Bishop of souls. The sheepfold is the kingdom of heaven and the Shepherd is the "King of Glory" and the "Lord of Hosts;" the "First and the Last," the "Beginning and the Ending;" who "openeth, and no man shutteth who shutteth, and no man openeth," The kingdom of heaven is the dispensation of the gospel of His grace. And this kingdom

though not of the world, is set up in the world ; the entrance is now made plain, and the gate is thrown wide open. On the label of the pillar that points out the way, is written, " REFUGE ;" so that he who runs may read it ; and over the door is inscribed, in bright and glowing letters, " SALVATION." And while the heralds of God's mercy are commissioned to go forth into all the world, and preach the gospel to every creature, the voice of Jesus Christ Himself is speaking by them ; and that voice, the voice of the Spirit, is addressing thee, even thee, O reader ! And whosoever feareth God, to thee and to them is the word of this salvation sent. " I have set before thee an open door, and no man can shut it." " I am the door : by Me, if *any man* enter in, *he shall be saved*:" and " whosoever cometh, I will in no wise cast out."

Who is there that, in this weary world, is seeking rest ? Listen to the voice of Him, " who spake as never man spake ;" the

voice of Him who speaketh to the heart ; his words are the words of mercy and of truth—

“ And words more kind, more true than they  
Love could not speak—Truth could not say.”

“ Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart ;” stooping to teach, and condescendingly kind to the most slow of heart to believe, the most dull and weak of apprehension : “ and ye shall find rest unto your souls.” *Matt. xi. 28, &c.*

Who is there, in this wilderness world, that is seeking satisfaction ? Harken unto Him who saith, “ My people shall be satisfied with my goodness,” for I have satiated the weary soul, and replenished every sorrowful soul.” *Jer. xxxi. 25.*

Who is there in this dying world, desiring life and days in which he may see good ? Jesus has a word for thee : “ I am the resurrection and the life : whoso believeth in *me*, though he were dead, yet shall he live ;

and whoso liveth and believeth in me, shall never die." They that seek the Lord, shall praise Him. Your heart shall live for ever!"

Thy heart, O believer! hath felt the power of these words; and, blessed be God! they are words that will never lose their power. "Behold! I have set before thee an open door," and before thee, that open door is ever in sight. By that new and living way, by the blood of Jesus, thou hast free access, with boldness, even into the holiest, with confidence, by the faith of Him. And in thine ears the invitation is still sounding; and to thee the voice of Jesus is still speaking. It is the Lord Himself who thus addresses thee. It is Christ Himself, whose heart was pierced for thee; who upon the cross opening wide the arms of His covenanted mercy, says to thee, "Behold! behold the open door! which no man can shut. Enter, and live. Enter, and abide. Enter, and dwell for ever, in safety and in peace. Enter and feed in the green pastures of God's



eternal truth ; repose by the deep, full, silent stream, and drink of the fountain of God's everlasting love."

Jesus ! my Saviour ! at Thy feet I rest,  
Safe in Thy keeping, with Thy presence blest ;  
Fed by Thy bounty, happy in Thy love,  
Waiting, 'till raised to join the fold above.

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#### SEVENTH DAY.

"IF YE SHALL ASK ANY THING IN MY NAME, I WILL DO IT."—*John* xiv. 14.

Dost thou, Lord Jesus, speak these words to me ? O ! give unto me thy Holy Spirit ; and let Him " shed abroad thy love in my heart." O bless me with thy love ! Is not this the one desire of my soul ? Is not this the prayer ever rising up in my heart ? Yet stop, O soul, and consider ; pause a little, and reflect. Should not a sinner seek for *pardon* ? Does not even the justified sinner

stand in need of forgiveness every day, yea, every hour? Yes, surely; and we are taught to pray, day by day, saying, "Forgive us our trespasses;" but, behold! it is written, "In whom we *have* redemption through His blood, even the *forgiveness of sins*." *Eph.* i. 7; *Ps.* ciii. 1, 2. Consider again: thou art weak and helpless; what is thy strength but weakness? "When I am weak, then am I strong." "The Lord God is my strength." *2 Cor.* xii. 10.; *Hab.* iii. 19. Hearken again: Dost thou not need support and guidance? "A way shall be thine, and a highway; and it shall be called a way of holiness," &c. And He being with them (those by the world accounted fools), walking in that way, shall not err. "Thy right-hand upholdeth me." *Is.* xxxv. 8.; *Ps.* lxiii. 8. Thou hast many enemies within and without, more than thou art aware of; and who shall work out thy deliverance?—who will save thee? "Jehovah is my light and my salvation; whom shall I fear? Jehovah is the strength of my

life, of whom shall I be afraid? *Ps. x.*  
 This world is a world of tribulation; t  
 a life of changes. When wilt thou fir  
 bility and peace? “Thou wilt prese  
 perfect peace, the soul confiding in’  
*Isa. xxvi. 3*; see also *John xvi. 33*. ‘  
 thou not desire rest from thy warfare  
 wilt thou not ask for this?” And wher  
 the soul find sweet repose, but in the  
 God?—and is it not implied by God H  
 in that most beautiful passage, *Jer. x*  
 2, 3, when to the remnant—to those of  
 who found grace in His sight, and to  
 he was giving tranquillity and rest, H  
 “I have loved thee; and the love is  
 lasting; therefore loving-kindness to t  
 termmost is drawn out, and extended  
 thee.”

“Return unto thy rest, O my so  
 Jehovah hath dealt bountifully with th

The labourer longs to lay him down,  
*Where toils and troubles cease;*

The warrior cherishes the hope,  
That sweetly whispers "peace."

The exile turns his wistful eye,  
Towards his happy home ;  
The pilgrim's worn and weary feet,  
Would thither gladly come.

So, blessed Lord, with strong desire,  
My spirit turns to Thee ;  
For rest, and peace, and happy home,  
And more, art THOU to me.

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## WEEK VII.

### FIRST DAY.

“PRAYING IN THE HOLY GHOST.”—*Jude* 20.

Paraclete, and Mystic Dove !  
Gentle yet Almighty Friend !  
Light, life, liberty, and love,  
On my waiting soul descend.

Calmer of the troubled breast,  
In me dwell, and I in Thee ;  
Holy peace and holy rest,  
Heaven's gate, and heaven's key.

Though the clouds of sorrow lour,  
O'er the path by mortals trod ;  
Sorrow flies the hallowed hour  
Spent in fellowship with GOD.

Solemn, soothing, sacred, sweet,  
Blest omnipotence of prayer !  
Blest repose at Jesus' feet,  
*Happy flight* to heaven there.

## SECOND DAY.

“IN THE DAY WHEN I CRIED, THOU ANSWEREDST ME,  
AND STRENGTHENEDST ME WITH STRENGTH IN MY SOUL.”

*Psalm cxxxviii. 3.*

Many an exhortation to prayer is left on record in the Holy Scriptures: and many a gracious answer to prayer is left on record also, for the encouragement and comfort of the people of God, in all their approaches to the throne of grace, to the end of time. And the history and the experience of believers, who have lived in past ages, do thus become, for the instruction and benefit of those who follow after them in the pilgrimage of life, a standing testimony to the mercy and fidelity of Him, who is and will be, as He ever hath been, “a God hearing and answering prayer.”

The answer to prayer, the prayer of faith, is always gracious; often immediate: and when the answer is not immediate, it is yet sure and certain. “In the day when I cried,

thou answeredst me," &c. Here the answer was without delay; at once; and the faith of the supplicant was thereby strengthened and confirmed, according to the promise. (See *Isa.* xl. 31.)

God answers prayer, when He is pleased to intimate that He hears it. He thus says to the soul that presents it, as he said to his servant Moses, "Thou hast found grace in my sight." And when this is the case, the way, and the manner, and the time, in which it shall be fulfilled, may safely be left with God. It may never be answered in the exact purport or literal meaning and expression of the petition; but it shall assuredly be fulfilled, as to the good therein desired: in the spirit of the prayer it shall be answered, though it may not be in the letter. When Jesus said, "Verily I say unto you, there is no man that hath left house, or brethren, or sister, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundred-fold now,

*in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and, in the world to come, eternal life."* It is plainly to be understood: not in the mere sound and sense of the words as they first strike upon the ear, but in the spirit of the promise; in the assurance that no one shall resign a valued treasure, or endure privation, or encounter suffering, from love to Christ, without an abundant and multiplied recompense even in this life;—protection, provision, kindness, affection, bounty, and blessing; a hundred-fold more than equivalent to every sacrifice willingly made for Christ's sake and the Gospel's." And it shall issue in "life eternal." Every prayer, offered up in the faith and name of Jesus here, is seed sown to spring up, with the blessing of God, in a harvest of joy and praise hereafter. And in the mean time, there shall be a supply of strength, spiritual strength in the soul: the burden may not be taken away, but the power of



God is called in to sustain it. The soul, prayer, rolls its burden upon the Lord, and the arm of Omnipotence may well bear the burden and the burdened too ; while momentary affliction, thus rendered light, working out " a far more exceeding and eternal weight of glory." *Eph. iii. 20, 21.*

O wondrous faith ! by which the soul,  
Can on the LORD, its burden roll ;  
O wondrous grace of God Most High !  
Who doth that living faith supply.

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### THIRD DAY.

"YOUR SORROW SHALL BE TURNED INTO JOY."

*John xvi.*

Sorrow is the natural inheritance of fallen man. Every child of Adam is a child of sorrow, for every child of Adam is a subject of sin : and between sin and sorrow there is a sure and close connection. In whatever

soil the seeds of sin are sown, the produce will inevitably be sorrows. Is it therefore to be inferred, since "all have sinned and come short of the glory of God," that all men are consequently, and for ever, to eat the bread of sorrows?—to live without hope, and to die without deliverance? God forbid. "Your sorrow," said Jesus, "shall be turned into joy." And to whom did he address himself, but to those who were by nature sinners even as others? Are we then authorized to conclude that these words may be addressed, and this assurance given, to all the human race? Shall joy be finally the portion of all who mourn? For the most enlarged charity to hope or believe this, were to indulge an expectation unwarranted by Scripture; yea, rather in direct opposition to its express declarations. All men are by nature, as the descendants of a fallen parent, the heirs of sin and death. "In Adam all die;" but they who by faith in Christ Jesus do become the children of God; they, as

such, are the heirs of life and salvation.—In Christ they are made alive;—in Christ, the second Adam, the Lord from heaven, who is a quickening Spirit—the Fountain Spring of life and joy to all his children—a spring whose waters fail not. To believers in Christ, therefore, these words may be considered as most certainly applicable; and they may be addressed,—1. To the newly-awakened and repenting convert. *Isa.* lv. 7, 12. 2dly. To the heart under God's chastening and correcting hand. *Job* v. 17, 18, 19. And, 3rdly, To the soul in seasons of conflict, trial, and temptation. *Gal.* v. 17; *1 Pet.* i. 6; *Jas.* i. 12. To the mourner in Zion, to the troubled believer in every state and circumstance of affliction, whether of a temporal or spiritual nature: to all such, these words apply, equally with the apostles; to all such Jesus Christ comes down as the Messenger of God's covenanted mercy, the Angel of Peace, the Minister of God's good-will to man. (See *Isa.* lxi. 1, 2, 3.) "O thou afflicted,

tossed with tempest, and not comforted," roll thy burden upon the Lord; He shall sustain thee. Pour out thy heart before Him; and, as surely as it now knows its own bitterness, so surely will God fill it, in due season, with that joy which no stranger can intermeddle with. "Thy sorrow," O Christian! whatsoever it be, and whosoever thou art, shall assuredly "be turned into joy."

Yes; I will bless Thee, bless Thee evermore;  
 Though high above my highest thoughts Thou art,  
 Thee will I magnify, and Thee adore,  
 In song exalt Thee, but much more in heart;  
 Yet, Lord, if silent, heart or harp remain,  
 Thy slightest touch can wake the glad and  
 grateful strain.

## FOURTH DAY.

“AS THE HART PANTETH AFTER THE WATER BROOKS, SO PANTETH MY SOUL AFTER THEE, O GOD! MY SOUL IS ATHIRST FOR GOD; FOR THE LIVING GOD.”—*Ps.* xlii. 1, 2.

This is a most sure sign of a spiritual mind; or, in other words, of a soul born from above; for no stream can rise higher than its fountain, and the powerful, prevailing, habitual desires of the heart will always mark its state and disposition. If worldly ease and enjoyment—if worldly pleasure, honour, or interest, absorb the attention; and if it be after these that the heart is panting, then it is a worldly heart; but if it thirst after God and Christ; if it thirst for that living water which flows from the throne of God and the Lamb; if it be the Spirit of holiness and righteousness; if it be heaven and its elements for which the heart is panting; O! most sure mark of a holy and renewed mind! “My soul is athirst for God,” said the *psalmist*, “for the living God.” And blessed

are all they who can take up the same language: yea, and the more intense their thirst, the more abundant shall be their supply and the plenitude of their satisfaction. "They shall drink of the river of thy pleasures." God Himself, O Christian believer! has excited these earnest desires in thy soul, and God Himself will fulfil them. "Happy are they who hunger and thirst after righteousness, for they shall be filled." "If any man thirst, let him come unto me and drink." "Whoso cometh unto me, shall never hunger (that is, in vain); and he that believeth in me, shall never thirst" (that is, without being replenished with everlasting consolation). "Delight thyself in the Lord, and He shall give thee the desires of thine heart."

Awakened from this life's delusive dream,  
From all its shadows to my God I flee;  
And as the hart pants for the living stream,  
So pants, so thirsts my soul, O Lord! for Thee;  
For Thee I thirst, from whose rich mercy flows,  
My soul's refreshment, and my soul's repose.

I hasten where the peaceful water glides,  
The silent river of JEHOVAH's love ;  
There while my soul within Thy presence hides,  
Thy Spirit's consolation from above,  
Her fainting power revives, her strength renews ;  
And with new songs of joy, her journey she  
pursues.

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## FIFTH DAY.

"I WAIT FOR THE LORD ; MY SOUL DOTH WAIT, AND IN  
HIS WORD DO I HOPE."—*Ps. cxxx. 5.*

"Waiting, I waited," says the psalmist, *Ps. xl. 1.* That is, while waiting for God, he waited upon God : and very many and very great, are the promises attached to such waiting. To wait upon God, implies faith—to wait for God, patience. And blessed are they who thus wait ; for the exercise of faith *and* patience will assuredly issue in the pos-

session and enjoyment of the heavenly inheritance; the kingdom which God hath prepared for them that love Him, from the foundation of the world. *Matt. xxv. 34.* *Is. lxiv. 4.*

"To those who wait upon God, He has promised the renewal of their strength. The youths, in the freshness of their spring, may faint; but the weak believer shall not faint. The young men, in the power and perfection of their prime, may be weary—may altogether fail, and fall; but he, whose strength is in his God; he who runs the Christian race, "looking unto Jesus," he shall not be weary; his resources shall never fail him: nay, more—his pinions shall put forth and grow, and he shall take flight; loosened from earth, he shall take flight, as on eagle's wings, toward that city, that heaven, that God, on whom the eye of his faith is fixed, and on whom the patience of his hope is stayed; and thus, rising in desire and love, his joy will be kindled and abound; out of weakness he



shall become strong ; blessed in waiting, and still more blessed in the result : for I “ know the thoughts that I think towards you, saith the Lord ; thoughts of peace and not of evil to give you an end, and the expectation of your hope.” “ They shall not be ashamed that wait for me.” *Jer. xxix. 11., and Isa. lxix. 23.*

On Him who hears and answers prayer,  
Roll thou thy burden, cast thy care ;  
Unshaken on His truth depend ;  
His people's everlasting Friend !

This help is tried ; this hope is sure ;  
This ground of confidence, secure ;  
And they who know the Saviour's name  
Shall find Him evermore the same.

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## SIXTH DAY.

**"BE SOBER AND HOPE TO THE END."**—1 *Pet.* i. 13.

Amidst the fluctuations and uncertainties of this changing world, the human mind, which cannot but be more or less affected by them, is continually in danger of undue elation on the one hand, or of depression on the other: and this precept is intended to form, as it were, a kind of balance-weight to keep the mind steady; to preserve it from those extremes to which it is at all times liable, and to be at the same time, and at all times, a word both of caution and of encouragement—"Be sober, and hope, to the end."

Art thou borne up, and carried along with the full tide of worldly prosperity? Take heed lest the things that are temporal gain the ascendancy over those which are spiritual and eternal. "Let them that rejoice, rejoice as though they rejoiced not." "Here we have no abiding city;" "for the fashion of this world passeth away." "Let thy moderation be

known unto all men." "Be sober, and watch unto prayer."

But it may be, thy sky is darkened over; the clouds are resting on thy horizon; thy way is perplexed and intricate; thy heart is ready to faint, and thy faith seems ready to fail. O Christian! where is thy hope? Is it not laid up for thee in heaven? Is it not cast within the veil? Does it not extend to the final issue and consummation of all things? Is not JESUS CHRIST Himself formed in thy heart the hope of glory? O! then, gird up the loins of thy mind; look upward; press forward; hope perfectly; hope to the end. Hope is made up of desire and expectation; look into thine own heart, and examine what is thy hope, and what is thine expectation? Did thy hope terminate here on earth, thou wouldst indeed have great, and just, and frequent cause for lamentation; but the grace to which thou art looking forward, is to be brought unto thee *at the revelation of Jesus Christ.* Let thy

desires be holy and heavenly, and thy expectations be wrapped up in Him, and thou art assured, on the promise and oath of Him who cannot lie, thy hope shall never make thee ashamed.

Father ! I commend my spirit,  
To Thy love in Jesu's name ;  
Love that His atoning merit,  
Gives me confidence to claim :  
O ! how sweet, how pure the pleasure !  
Flowing from that love to me ;  
O ! how great, how rich the treasure !  
Saviour ! I possess in Thee.

From this world and its confusions,  
Here I turn and find my rest ;  
From its strife and its delusions,  
Turn to Thee, and I am blest.  
Though this scene be ever changing,  
Since Thy mercy changes not,  
O'er its depth my spirit ranging,  
Glories in her happy lot.

## SEVENTH DAY.

“ACQUAINT NOW THYSELF WITH HIM AND BE AT PEACE.”—*Job xxii. 21.*

How many are there among those whom the world deem great; distinguished, it may be, among their fellows by their rank, their power, their acquirements, or by natural talents; whose acquaintance might nevertheless be productive of little comfort, little profit, and in whose society might be found any thing rather than peace! Yet, among the majority of mankind, how imposing, how influential, are these adventitious distinctions!—with what eagerness are they sought!—and how great an honour is it considered to be on familiar terms with the wealthy, the noble, or the learned! Reader! has the exhortation of the eastern sage ever arrested thine attention? It relates to One more wise than the wisest of men; more excellent, more noble than the noblest, more high than *the highest*. It has respect to no earthly

monarch, no temporal prince. It directs thee to Him who is King of kings, and Lord of lords—the Sovereign Majesty of heaven and of earth. Know Him, and be at peace. Notice the precept, and ponder the words. It is not said, ‘Know there is a God;’—know Him to be a good, a righteous, a merciful God; endeavour to attain to peace by reflecting upon His greatness, His goodness, His wisdom, His mercy; but “acquaint thyself with Him.” Know Him for thyself; and *now*. Let Him be thy Guide and thy Counsellor; the Friend of thy bosom; the Companion of thy life; and the Repose of thy confidence. “Trust in Him at all times, ye people; pour out your heart before Him. God is a refuge for us.” Think of Him, not only in the splendour of his works, and the glory of His perfections, as the Creator and Governor of the universe; but acquaint thyself with Him as the Covenant God of His people; who has promised to do them good, and has engaged never to turn away from

doing them good ; and whose word declares  
 “ all things shall work together for good to  
 them that love Him.” And having Him for  
*thy* God, confide in His promises ; stay thy  
 soul upon His Word ; “ acquaint thyself  
 with Him, and be at peace.”

Wait on JEHOVAH, in His grace be strong,  
 Power to the faint He gives, and will increase ;  
 Wait on the LORD, He is thy strength and song,  
 “ Acquaint thyself with Him, and be at peace.”

## WEEK VIII.

### FIRST DAY.

**"THE LORD SHALL BLESS HIS PEOPLE WITH PEACE."**—

*Ps. xxix. 11.*

Peace, in its fountain spring, is truth divine ;  
Peace, in its silent stream, is heavenly grace ;  
Peace, in its deep, full, tranquil rest, is love ;  
Unfailing, and enduring, perfect, pure,  
Unshadowed and unruffled by a fear.

The knowledge of the Holy One is peace ;—  
Rest to the soul, on truth's eternal base ;  
Where rooted, fixed, established, it abides,  
Unheeding all the world may think or say.

The favour of the Holy One is peace ;—  
Let Him whose smile gives heaven all its joys,  
Across my heaven throw His radiant bow  
Of covenanted mercy, grace, and peace ;  
My soul receives and glories in a boon  
More sweet than life !—life's plenitude of bliss !



The love of God is peace ;—a love inscribed  
 On that fair arch, in colours all his own :  
 But who shall set it forth ? What words shall  
     speak

The boundless riches of that mystery ?  
 Love !—so transcending all of human thought !  
 Peace !—so surpassing all of mortal joy !

They, Son of God ! they only, who discern  
 In Thee, thy person, offices, and work ;  
 The Father's glory, full of truth and grace,  
 Concent'ring all its rays in love to man ;  
 “ Love, passing knowledge ; ”—made to comprehend ;  
 “ Peace, passing understanding ; ”—to possess.

O ! to be strengthened with the Spirit's might !  
 To know that truth, He only can reveal ;  
 That grace wherewith He only can enrich ;  
 That love,—which to the soul conveys the pledge  
 And prelibation of its future rest,  
 Its everlasting and most sure repose ;—  
 That love,—in which immortal spirits live,  
*Filled with the fulness and the PEACE OF GOD.*

## SECOND DAY.

“TO BE SPIRITUALLY MINDED IS LIFE AND PEACE.”—

*Rom. viii. 6.*

To be spiritually minded : that is, to be in subjection to the powerful, sanctifying, and gracious operations of the Spirit of God : as it is written, “ All thy children shall be taught of the Lord, and great shall be the peace of thy children.” *Is. liv. 13.* All men are naturally in the state the Ephesians were in, before they knew the quickening power of the truth, before they had experienced the grace of the gospel ; “ namely, dead in trespasses and sins,” “ without hope and without God in the world ;”—dead to God and righteousness, alive to sin and sorrow. But when the Holy Spirit comes with His living beam into the heart, the whole state is changed ; the soul becomes alive to God, and dead to all that constituted the elements of its former existence. For death, it has life eternal ; (*John v. 24.*) ; for darkness, light ; (*Eph. v. 8.*) ; for uncertainty, assurance ; for captivity, free-

dom ; for restlessness and anxiety, “joy and peace in believing”—a “peace that passeth all understanding”—a “joy that is unspeakable and full of glory.” Learn therefore, O Christian believer ! thine obligations to the Fountain of life and blessing. If thou art spiritually alive, it is owing to the life-giving Spirit of God—if thou hast peace in thy conscience and rest to thy soul, it flows from the peace-speaking Spirit of Christ : for every joy and every grace is from Himself alone. Still “ask, and thou shalt receive ;” still “seek, and thou shalt find :” still “open thy mouth wide, and God will fill it :” still open thine heart to the power of His truth, that it may be enriched with His grace, beat to His glory, and rest in His love.

Give me, my God, the blessing that I seek,  
Give me Thy Spirit's wisdom from above ;  
That which is pure, and peaceable, and meek,  
And full of gentleness, and full of love ;  
Which, while it casts a holy lustre round,  
*Is with the grace it sheds, as richly crowned.*

## THIRD DAY.

"MY GRACE IS SUFFICIENT FOR THEE, FOR MY STRENGTH IS MADE PERFECT IN WEAKNESS."—2 Cor. xii. 9.

The Lord give his people to understand by happy experience the meaning of these precious words! Weak, truly they are; for the state of human nature is one of weakness and infirmity. Feeble and helpless, man enters into the world—feeble and helpless, he departs out of it. He has naturally no inherent strength; nor has he any spirituality: and for the life of the soul, equally with that of the body, every individual believer, every Christian, even though he were "such an one as Paul the aged," is simply and wholly dependant upon Him, whose "strength is made perfect in weakness." And who is this? It is He who has "all power in heaven and in earth:" it is He, who says not only to an apostle, but to the poorest, the most humble, the most obscure and lowly of his servants, "My grace is sufficient for thee."

it is thy Creator, thy Redeemer, thy Sanctifier, O Christian ! who thus addresses thee : and surely, whoever thou art, or however circumstanced, there must be sufficient in the power of the Almighty to meet the exigency of His creature. Is it then grace that shall be imparted, as the context seems to imply ; the grace of energy, or patience ; for action or endurance ? Whatever be thy state or thy need, the omnipotence of God must be all-sufficient to animate and sustain the soul which He has called into existence. Again : Is it understood to be grace in its original and simple meaning, namely, the free and gratuitous favour of *JEHOVAH* ? How surely, how abundantly, will He enrich that soul, which is the object of his tender mercy and complacent delight ! “ The Lord will give strength to his people ; the Lord will give His people the blessing of peace.” “ Say to the fearful heart, *BE STRONG* :” “ Be strong in the grace that is in Christ Jesus :” “ *strengthened by His Spirit in the inner man* :” &c.

*Eph.* iii. 16. This is to be strong in the grace of Christ ; to be filled with His Spirit ; to have the love of God shed abroad in the heart by His Spirit ; to be strengthened by His Spirit ; to comprehend the lengths, and breadths, and depths, and heights of that love, “ which passeth knowledge ; ” and which nevertheless, the more it is understood and apprehended, the more will the soul out of weakness become strong.

Is it Jesus says I love thee ?

Let that love thy soul sustain ;

Let not earthly trials move thee,

Or to murmur or complain.

He has said that tribulation,

Must on earth thy portion be ;

But, the joy of His salvation,

None can ever take from thee.

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FOURTH DAY.

"I WILL GO IN THE STRENGTH OF THE LORD GOD; I WILL MAKE MENTION OF THY RIGHTEOUSNESS, EVEN OF THINE ONLY."—*Ps. lxxi. 16.*

David was anointed of God, by the hand of Samuel the prophet, to be king over Israel; but he had to fight his way to the kingdom. Watched, waylaid, pursued, hunted: "like a partridge upon the mountains," he could have no hope of deliverance, no assurance of success, but as he relied upon the promise, and realized the presence of his unseen and almighty Protector. In the arm of JEHOVAH was his trust; in the righteousness of JEHOVAH was his confidence. "I will go in the strength of the Lord God: I will make mention of thy righteousness—of thine only."

The righteousness which the psalmist speaks of calling to remembrance, in this passage, is doubtless the truth and fidelity of God; or His faithfulness to His covenant

engagements : whatever the Lord had spoken, that He would assuredly fulfil ; whatever the Lord had promised, that he would assuredly perform. And in the strength of this assurance the psalmist expressed his determination steadily to hold on his way ; professedly placing all his reliance, and grounding all his hope, not upon his own faithfulness to God, but on the righteousness (that is, the faithfulness) of God towards Himself ; as it is elsewhere expressed : “ The Lord will perfect that which concerneth me.” *Ps. cxxxviii. 8.*

But these words will also apply to a subject of infinitely greater importance than the possession of an earthly dominion. They are suited to the circumstances of every believer in his passage through time to eternity.

Every true disciple of Christ is anointed of God ; every faithful follower of the Lord is appointed to a kingdom ; every Christian has a warfare, and a service to accomplish : and by no inherent power, by no human



policy, will the victory be obtained. But unto thee, O servant of the Lord! as well as unto David, hath God given exceeding great and precious promises; in the strength of which thou mayest pursue thy way; "being fully persuaded that what God hath promised, that he is able also to perform." Go forward, therefore, "strong in the grace that is in Christ Jesus;" making mention of His "righteousness, and of His only. He is JEHOVAH our righteousness;" and He is also the righteous JEHOVAH; and He hath said, "If ye shall ask anything in my name, I will do it." And again, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." (*John* xiv. 14., and *Matt.* 21, 22.) Go in the strength of the promise, pleading the name of the Lord Jesus, and confiding in His all-sufficiency and faithfulness. "Great deliverance giveth He to His people;" and "sheweth mercy to His anointed, to David, and to his seed for evermore."

Holy Ghost ! by Thee anointed,  
May I do my Father's will !  
Walk the path by God appointed,  
Jesu's pleasure still fulfil ;  
'Till the welcome signal given,  
Call me from the world below ;—  
'Till I take my place in heaven,  
And my God in glory know. '

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## FIFTH DAY:

“HOPE THOU IN GOD.”—*Ps.* xlii. 11.

Hope seems to be an exercise, or state of mind, almost, if not absolutely, necessary to an intelligent and reasonable being, during the period of his existence in this imperfect and lower world. It seems naturally to belong to a creature whose life is progressive as it respects, in the first instance, the mortal frame, and in the next, the immortal spirit. The mind of man draws its supplies from the past, the present, and the future : but what-

ever may be its resources in regard to the past, or the present, it is on the future that it will more especially delight to expatiate. Every heart has its own cherished anticipation: and the eye of the traveller, through all the journey of life, will still be directed forward, with more or less eagerness of expectation, toward the horizon, in hope.

The objects of hope, and consequently the colouring they cast upon human life, will nevertheless be found infinitely varied; and a correspondence may be traced, and not only a correspondence, but also, in every instance, a mutual and powerful re-action, between the character of a man and his hope. The hope will form the character, or the character will depict its image upon the hope. Hence it is, that in the word of God—where many excellent things are said concerning hope, and many exhortations are addressed to His people to hope assuredly, and perfectly, and to the end—this hope is always identified with that holy and blessed

Lord, whose image and likeness His children are, predestined to bear. "Hope thou in God:" "The Lord Jesus Christ, who is our hope." "For every man who hath this hope in Him, purifieth himself even as he is pure."

The hope of the Christian rests upon the word of God; it springs from faith in His promises: and as it has God for its source, so it has Him also for its object and its end. Hence they who are "strangers to the covenants of promise," are said to be "without hope, and without God in the world:" that is to say, they have no hope, of which they can feel assured that it will not fail them. The hope that is sure and stedfast, must be cast within the veil. The hope that shall never make ashamed, must be founded on the promise and oath of Him, who cannot lie—of Him who is in truth, "the God of hope;" for as His word has given it life, so his attributes and perfections are its strength and establishment. There is a solemn and

thema pronounced on those whose heart departs from the living God, and who place their dependance on an arm of flesh; the pillar and its base will alike crumble into dust. The hope of the hypocrite also is compared to a spider's web; and it will perish, it will come to nought: but "Blessed is the man who trusteth in the LORD, and whose hope the LORD is." Blessed are the true worshippers of the true JEHOVAH. Blessed are they who believe in His truth, and confide in His faithfulness: they shall be like trees planted by the waters, and spreading out their roots by the river, even that river of the water of life proceeding from the throne of God and of the Lamb;—that river, whose streams make glad the city of God; whose course no power can check or turn aside; whose waters, no year of drought can ever dry up. "We are saved," says the apostle, "by hope:" that is, by Him, on whom that hope is fixed; on Him, who is all good, *almighty*, and all-wise; on Him, who is true

and faithful; on Him, who can deliver us from all evil, and crown us with "glory, honour, and immortality." "Let Israel hope in the LORD, from henceforth, even for ever." For "we are made partakers of Christ, if we hold fast the confidence, and the rejoicing of the hope, firm unto the end." *Heb. iii. 6 and 14.*

God of our help ! our ever present aid !  
God of our hope ! on whom our souls are staid !  
In Thee confiding, we have peace and rest,  
In Thee abiding, live, for ever blest.

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## SIXTH DAY.

"AS THE DAYS OF HEAVEN UPON EARTH."—*Deut. xi. 21.*

This expression, "As the days of heaven upon earth," has certainly, in the connection in which it stands in this chapter, a reference to perpetuity; and forms an antithesis with verse 17, in which a warning is given against

apostacy ; and the effect of the displeasure of Almighty God, consequent upon the departure of the people from the true faith, is thus summed up : “ Lest ye perish quickly from off the good land which the Lord giveth you.”

These words are nevertheless so descriptive of the nature of the believer’s happiness ; and do so significantly set forth that blessedness, wherewith the God of all grace does bless his people even here below, that they may be thus suitably adapted and used ; and in this sense will not fail to supply a constant theme for humble and devout thanksgiving.

God *does* give to His people, God *does* multiply to His people, days “ as the days of heaven upon earth. God would have His people a happy people : he has provided for them the means, and He imparts to them the elements, of happiness. “ The joy of the Lord is their strength ;” and it will always *prove* a most powerful incentive to duty, as

it is also their rich reward : for joy in God is sanctifying, and holiness is joy.

It is true we find it written, “ Many are the afflictions of the righteous.” We read also that “ the Lord delivereth him out of them all.” “ Light is scattered, or sown, for the righteous ; and joy for the upright in heart.” Holiness and happiness will in the issue be found to be inseparably and for ever united. God has given to us exceedingly great and precious promises, by which we are said to be made partakers of the Divine Nature : and that Nature is Holy. And God is over all and above all, happy, “ blessed for ever.”

“ These things,” says the beloved disciple, “ these things write we unto you, that *your joy may be full.*” And what were these things ? The knowledge, the enjoyment, the love of God in Christ Jesus ; fellowship with the Father and His incarnate Son. And He whose Spirit breathed in the words of His apostle, thus Himself addresses the objects



of His care : “ These things have I spoken unto you, that my joy might remain in you, and that *your joy might be full*.” The presence of God : communion with God : the teaching, help, and comfort of the Holy Ghost : the heart dwelling in Christ, and Christ dwelling in the heart : the light of truth, in all its illuminating, sanctifying, and cheering power, pervading the soul, and filling it with life and peace—this is joy, pure and heavenly ; the same in nature with the joy of glorified spirits (from which it differs only in degree) ; having also, it is true, much here below to check it, to interrupt it, to mingle with it ; while in heaven it is perfected, uninterrupted, unmingled, full, imperishable joy.

Yet, as that which comes from God, will lead to God, and glimpses of heaven will raise the affection heavenwards ; so, in the enjoyment of the blessings of the gospel, the grace of Christ, the favour of God, the light of His countenance, and the comfort of the

Holy Ghost, days like the days of heaven upon earth will be the believer's portion; and, as these are multiplied to him in the land of his pilgrimage, so will he become more and more crucified to the world, and the world to him—more and more meet for that inheritance which is above (1 *Pet.* i. 4.), and that day which is—eternal!

Jesus! my Saviour, let me know,  
This earnest of my heaven below;—  
Though I but faintly apprehend,  
That blessedness to which I tend;  
Though I but dimly in Thy word,  
Behold the glory of my Lord;  
Though I imperfectly receive,  
The truths my spirit must believe;—  
O! let that little bind me still,  
To learn and do Thy holy will;  
As saints and angels serve above,  
Led by a principle of love;—  
Love to that Lord who first loved me,  
Then gave my soul His love to see.—  
Thy kingdom in my heart maintain,  
There let Thy Spirit rule and reign,

'Till every impulse of my soul,  
 Freely obeys His blest controul,  
 'Till every power I call my own,  
 Is Thine, most Holy Lord! alone.

## SEVENTH DAY.

"FOR OUR LIGHT AFFLICTION WHICH IS BUT FOR A MOMENT, WORKETH FOR US A FAR MORE EXCEEDING AND ETERNAL WEIGHT OF GLORY, WHILE WE LOOK NOT AT THE THINGS WHICH ARE SEEN, BUT AT THE THINGS WHICH ARE NOT SEEN," &c.—2 Cor. iv. 17, 18.

There is much of instruction, as well as of heavenly consolation, in this sublime and beautiful passage. We are taught what should occupy the mind of the Christian, under the adverse and trying circumstances of this short and passing life. He is like Moses, to endure as "seeing Him who is invisible;" he is to live, looking at the things which are unseen; he is to lead a life of faith. We also learn how the God of the *Christian* is at the same time occupied. He

is working, and for the benefit of his people, even by these very means which appear to be most adverse and unpropitious. The Lord their God, in the exercise of His high prerogative, is bringing good out of evil; turning affliction into a blessing; and making those trials (which, however painful they may now appear, are here represented as light in their nature, and short in their duration) to produce in their issue, a glory, so beyond all comparison exceeding the degree of suffering, as to weigh down the balance; and this is to continue, not simply for a moment, nor for moments multiplied to any definite period: the affliction is for a moment!—the weight of glory is FOR EVER!

It is said, our affliction worketh this blessedness, this everlasting good: but affliction is in itself an evil, and worketh evil. It is the evil of suffering that worketh sorrow; an evil closely and inevitably following the introduction of the evil of sin. It is the expression of God's just displeasure on account of sin; it

marks his indignation against sin. Had sin found no entrance, suffering had never found place in the universe of God. "O the depths of the riches both of the wisdom and knowledge of God!" O the greatness of that power, which in such a soil can effectually cause those seeds of grace to germinate, which, by that same almighty power, do spring up and blossom, expand and ripen, into the brightness of glory! That counsel and that might is His, who in His love and in His pity redeemed His people; who in all their afflictions was afflicted, and who, taking upon Himself their sins, did also take upon Himself their sorrows, and gave, in exchange, to them, His righteousness and His joy!

It is nevertheless a truth, that in this world the people of God are more or less an afflicted people; and it is also a truth, that to them, the aspect of affliction is changed. They see it not as the world sees it, the destruction of their pleasures, and the death *of their hopes*; it comes to them rather as a

messenger from God, to loosen those fetters which would otherwise bind them too closely to a perishable earth ; or it presents to them an occasion for glorifying their Saviour and Deliverer, by their simple trust, their patience, their resignation, their spirituality, their meekness, their unshaken confidence in His promises ; or it proves to them like the furnace into which the three Hebrew children were cast, in which One like unto the Son of God is with them ;—that Angel of God's presence, who can make the flames of affliction to play harmlessly around them ; and with whom they feel no fire but the fire of His love—a fire that but kindles their faith anew, and which, leading them to count their momentary afflictions light, gives them, even here, the prelibation of their future, their exceeding, their eternal weight of glory.

No transient day of trial here,  
Should faint or weary make thee ;  
Since He hath said, thy soul to cheer,  
“ I never will forsake thee.”

## WEEK IX.

### FIRST DAY.

**"THERE REMAINETH THEREFORE, A REST (THE KEEP-  
ING OF A SABBATH) FOR THE PEOPLE OF GOD."—*Heb. iv. 9.***

**Christian ! this world is not thy rest ;  
This world is not thine home ;  
Thine is the kingdom of the blest,  
A city yet to come.**

**Look, Christian ! through the glass of faith,  
Thy promised portion view ;  
Rely on all that Jesus saith,  
For all His words are true.**

**Thine is indeed a glorious land,  
And undefiled as fair ;  
Lo ! saints and angels waiting stand,  
To bid thee welcome there.**

Thy name with all that shining throng,  
Is now enrolled on high ;  
And thou with them shalt sing, ere long,  
The anthems of the sky.

Through Jesus thou art come to God,  
Thy Mediator see ;  
He by His Spirit and His blood,  
Hath cleansed and set thee free.

When heaven shall tremble at His word,  
And nought of earth remain ;  
Firm stands the kingdom of thy Lord,  
And thou with Him shalt reign.

Then, Christian ! bear “ a little while,”  
The labours of the way ;  
Thy Saviour Lord’s approving smile,  
Will all thy toil repay.

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## SECOND DAY.

“AND HAVING DONE ALL (OR, OVERCOME ALL) TO STAND: STAND THEREFORE, HAVING YOUR LOINS GIRT ABOUT WITH TRUTH,” &c.—*Eph. vi. 13 to 18.*

This standing, is not a standing still in the Christian course; it is not a cessation from labour; it does not signify, giving up the Christian walk and warfare; it is, on the contrary, to be understood as enforcing, in figurative and energetic language, the steady maintenance of its profession and its principles. It is opposed, therefore, not to action, but to inaction. The command to “stand,” is an exhortation to firmness and steadfastness; to watchfulness and perseverance. It imports fixedness of purpose, continuance, fidelity; and the word “stand” is used in opposition to unwatchfulness, weakness, indifference, instability, and overthrow. To “stand,” is to be strong in the faith; immoveable in the hope of the gospel; rooted *and grounded* in love: it is to be confirmed

established, strengthened, and settled, in the belief and love of the truth, and in all those blessed principles and habits which are the legitimate effect of its cordial reception.

The exhortation is to the matured, or the perfect in the school of Christ; to those whose senses have been exercised, as it is expressed, (*Heb. v. 14.*) to “discern both good and evil;” that is, to discriminate, and clearly to distinguish, between that which is really so, according to the unerring standard of God’s eternal truth, and that which is deemed to be so in the false, though current maxims of an evil world. And having thus been enabled, by the grace of God, to war a successful warfare, and to withstand the policy of all that would have drawn them aside from their allegiance to their rightful Sovereign; they are now, in the strength of the Lord, and in the power of His Spirit, clothed with the armour of light, and girt about with the panoply of heaven, to “stand;” stedfast and immoveable; established in

Christian principles, and enriched and adorned with every Christian grace ; prepared and in readiness to fulfil their appointed work and service ; alert, and firm, and watchful ; as being yet in an enemy's country, and exposed to assaults and to dangers on every side, they are thus now to " stand."

This standing has reference to their state ; which is one of grace and favour, and also of liberty. (See 1 *Pet.* v. 12. ; *Rom.* v. 2. ; *Gal.* v. 1.). Into this they are introduced, and in this they are preserved by faith : therefore it is written, " Stand fast in the faith" (1 *Cor.* xvi. 13.) ; in that faith which is a belief of the truth ; or, more properly, a belief in *Him* who is *the Truth* ; they are brought into union and fellowship with Christ ; hence they are bid to " stand fast in the Lord." (*Phil.* iv. 1. ; 1 *Thess.* iii. 8, &c.)

Again : It has reference to their principles ; those principles which spring from faith in Christ, as the branches grow from the stem of the tree ; the stem and the branches alike

deriving their vitality from the root. These are in the context figuratively described as defensive clothing; as the armour and the weapons of the soldier of Christ; wherein and wherewith he shall fight, overcome, and triumph everlastingly. Stand, therefore, girt about, guarded, and arrayed with truth, righteousness, faith, hope, and the whole preparation of the gospel of peace. And as this beautiful passage commences by describing this as being "strong in the Lord, and in the power of His might" (*Eph. vi. 10.*), so it closes with pointing out, how this strength is to be obtained;—"Praying always with all prayer in the Spirit," &c. (*Eph. vi. 18.*) By prayer in the Spirit, we draw near to God, through Christ, and thus obtain power and strength from the Lord to wield the sword of the Spirit in His service.

In the power of Thy might,  
 Be Thy feeblest servant strong;  
 Till the long and arduous fight,  
 Issue in the conqueror's song.

## THIRD DAY.

“THE LOVE OF THE SPIRIT.”—*Rom. xv. 30.*

“I beseech you,” writes the apostle, “for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me.” It may admit of a doubt, whether the “love of the Spirit,” in this passage, may be intended to signify the kindness and tenderness, the parental love and care of the Holy Ghost, as manifested towards the people of His charge; or, that holy and gracious affection which he had by his sanctifying power awakened and kindled in them; drawing them and uniting them in love first to God, and then to each other, for His sake; as it is expressed by the beloved disciple: “Every one that loveth Him that begat, loveth him also that is begotten of Him.” *1 John v. 1.* As, however, all the grace that is wrought in the hearts of the children of God is but the effect and fruit of *His* everlasting love to them, and must there-

fore in the first instance be traced up to the fountain-spring of His grace, as manifested to them, it cannot be improper to make use of the apostle's persuasive argument, for the purpose of drawing the attention of the redeemed family of God, to the love of that heavenly Paraclete, who is always watching over them with unwearied tenderness and infinite compassion.

Christian reader! let us for a moment pause over and ponder this expression. We have often, it may be, been led to wonder, adore, and praise; when we have thought of the love of the Father, in giving up His only and beloved Son to die for us sinners and for our salvation. For "it pleased the Father to bruise Him, that His bruise might be to us, healing." "He put Him to grief," that we might—"Rejoice evermore." Again: We have taken up our station at the foot of the cross; and have thought upon the mystery of mercy there; and have felt, it may be, in some little measure, the constraining power

of the Love of Christ. “He loved us,” we have said, and He “gave Himself for us!” But, have we ever been led to reflect upon the love of the Spirit? **GOD IS ONE**; and the love of the Father, the Son, and the Spirit is one and the same; and **GOD IS LOVE**. And well may we consider, and be astonished at the unspeakable condescension of Him whom the heaven of heavens cannot contain—of Him, who being the High and the Holy One, inhabiting eternity, is yet pleased to stoop down, and make the human heart His temple, and call that humble dwelling place, His home. There does He with infinite patience carry on His gracious work; bearing with our ignorance; helping our infirmities; shedding His light; imparting His power; diffusing His peace. And whence that infinite condescension, and that infinite patience, but that He is also infinite in His love? Remember, my fellow-Christian!—if thou hast been warned *to flee from the wrath to come*—the Spirit

spake that warning to thee. If thou hast been convinced of the guilt, the danger, the awful nature of sin ; it was the Spirit that impressed that conviction on thy mind. If thy conscience and thine heart have been purified, and thy soul set at liberty ; it was the Spirit that led thee to the cross of thy Redeemer ; applied to thy conscience the peace-speaking blood of sprinkling ; opened thine eyes to see the grace and glory of thy once-crucified, and now risen, Lord. And if thou hast been kept abiding in Christ, it is because His Spirit abides in thee. Every grace thou art enabled to exercise, is the "fruit of the Spirit." And all the progress thou hast made, and every victory thou hast gained in thy heavenly walk and warfare, has been from His leading thee onward ; and from His teaching "thine hands to war, and thy fingers to fight." Think on these things, and bless the Lord ; and praise Him yet again : and though thou canst never enumerate all his benefits," yet bear continually



in thy remembrance, "the love of the Spirit."

**Holy Spirit! Sacred Seal!**

**Fix thine impress on my heart;**

**In my soul Thy love reveal;**

**To my soul Thy grace impart.**

**While I tread this vale of death,**

**Heavenward my affections raise;**

**Breathe in me and be Thy breath**

**Ceaseless prayer, and ceaseless praise.**

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#### FOURTH DAY.

**"FOR THY NAME SAKE, LEAD ME AND GUIDE ME."—  
Ps. xxxi. 3.**

Like an infant, who cannot go without help; being as destitute of strength as it is of wisdom; or like a child, that looks to the parent's eye and the parent's arm for guidance and support, not knowing whither to direct its steps; so does the child of God, the soul *born from above*, the soul into whom the

true light hath shined, feel the necessity of continual application to its Father which is in heaven—"Lead me and guide me." And how can such an one draw near to God with a plea more powerful or more suitable than that which God has Himself supplied. "For thy Name's sake." Thou hast revealed thyself in proclaiming thy Holy Name, "as merciful and gracious, slow to anger, and abundant in goodness and in truth." For thy mercies' sake—for thy goodness' sake—for thy truth's sake—"Lead me, and guide me."

If under the Old Testament dispensation, this plea had power to prevail with God; how much more may the believer under the New, the disciple of Christ, draw near and present it in the confidence of faith before the throne of grace! "I am come," said Jesus, "in my Father's name." "Believe me, that I am in the Father, and the Father in me." "I am come that ye might have life, and that ye might have it more abundantly." "Hitherto

have ye asked nothing in my Name." "Ask, and ye shall receive, that your joy may be full." "Verily, verily, I say unto you, Whatsoever ye shall ask in my Name, that will I do." "If ye shall ask any thing in my Name, I will do it."

Draw near, O my soul ! plead the promise, and trust in Him who made it. Faithful is He who hath called you, who also will do it.

Lord Jesus ! let me walk with Thee ;  
And lead and guide me in Thy way ;  
While in Thy light, my light I see,  
And Thy right-hand upholdeth me,  
I shall not go astray.

Thy grace I cannot comprehend :  
Yet by Thy Spirit taught and blest,  
I can with confidence depend,  
My happy walk with Thee shall end  
In everlasting rest.

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## FIFTH DAY.

"NOAH WAS A JUST MAN, PERFECT IN HIS GENERATIONS, AND NOAH WALKED WITH GOD."—*Gen. vi. 9.*

There should be no error in the understanding; no earthly affections in the heart; no obliquity in the will of one who is perfect. And if such were the perfection of Noah, we must look higher than nature for the original. Streams so pure could never proceed from a corrupt fountain: for "that which is born of the flesh, is flesh." Truth, holiness, heavenly-mindedness, an upright and humble walk in communion with God,—these are not the natural inheritance of the children of Adam. He that is just before God, must first be justified; for "there is not a just man upon earth that doeth good, and doth not sin." And he that is perfect, must be so on a new principle: he must be "born from above." "Ascribe ye the glory to our God; He is the Rock; His work is perfect; all His ways are judgment; a God of truth,

The apostle Paul, addressing the Ephesians, writes, "and you, who were formerly in trespasses and sins; you were by nature children of wrath even as the rest of mankind; but hath He quickened, together with us, ye saved—by grace, through faith, not of yourselves; it is the gift of God," &c. (*Eph. ii. 1 to 10.*)

Principles are the same for every man, whether he live in pagan or apostolical times—he has the same spiritual wants, and must have the same salvation; he must receive the same grace, and through the

fect in his generations," he walked, and by whose grace he was saved, as we read in the verse preceding the text (*Gen. vi. 8.*), "Noah found grace in the eyes of the Lord."

The term perfection, when used in relation to an intelligent being, although it must always include the qualities of truth and uprightness, has not, whenever it occurs in the Scriptures, precisely the same bearing: the meaning of the passage must therefore be determined by the context, and from the analogy of the Word of God.

There is a perfection pertaining only to the heavenly state; in which, and with which, they who die in the Lord are blessed; enjoying a perfect, holy, happy rest from all their labours. Yet, even in this life, perfection is in some sense, attributed to the faithful; and that not merely by man, but by God Himself. Thus we find him saying, in relation to Job: "Hast thou considered my servant Job, a perfect man and an upright?" &c. (*Job i. 8.*). And, in a later age,

the apostle Paul, writing to the Corinthian church, says: "We speak wisdom among them that are perfect." *1 Cor.* ii. 6. Addressing the Philippians, he thus exhorts them: "Let us, therefore, as many as be perfect, be thus minded." *Phil.* iii. 15. And he tells the Hebrews to press on to perfection (see *Heb.* v. 14; and vi. 1.); or, in other words, to that full apprehension of the gospel of Christ, that maturity in wisdom and in knowledge, that fixedness of principle, that establishment in the faith, which, in *Eph.* iv. 13, he calls "a perfect man, or the measure of the stature of the fulness of Christ." From which and other passages we learn, 1. There is a perfection of state, or that heaven of happiness and glory which is enjoyed by "the spirits of the just made perfect." 2. There is a perfection of principle, proceeding from the power and grace of the Holy Spirit, dwelling in the heart of every true believer; the life pertaining to the new nature in every *soul born from above.* 3. There is a per-

fection of habit, or walk, usually designated in the Scriptures by the term “uprightness;” and to which God directed the attention of Abraham, when he said, “Walk before me, and be thou perfect.” Let the correctness of thy outward conduct testify the integrity and loyalty of thy faith and love towards God.

By the perfection of Noah, therefore, must be understood his steady adherence to the worship of the true God; and a consistent, holy, and conscientious walk, corresponding with his profession; his faith, love, and obedience; which were put to the test and openly manifested in the midst of an unbelieving, idolatrous, and wicked people.

Lastly, there is a progression in the divine life, to which all Christians are called;—an experimental and growing acquaintance with the Lord Jesus Christ—an increase in fruitfulness, equally to the happiness of the disciples as it is to the honour of their Lord, let them aim and labour after this perfection;



“ forgetting those things which are behind, and reaching forth unto those things which are before, let them press toward the mark, for the prize of their high calling of God in Christ Jesus.” *Phil.* iii. 12, 13, 14.

Jesus ! renew and sanctify my heart ;  
For life to me, and holiness, thou art :  
Author and Finisher of faith ! to Thee  
I look, to perfect what concerneth me.

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#### SIXTH DAY.

“ I KNOW THY WORKS ; BEHOLD ! I HAVE SET BEFORE THEE AN OPEN DOOR, AND NO MAN CAN SHUT IT ; FOR THOU HAST A LITTLE STRENGTH, AND HAST KEPT MY WORD, AND HAST NOT DENIED MY NAME.”—*Rev.* iii. 8.

Most rich, most beautiful, most precious passage !—full of instruction, encouragement, and consolation : every separate sentence of which may with propriety form a theme for humble, thankful, solemn, and yet joyful *meditation*. “ I know thy works.” The

Lord God seeth and knoweth all things; neither can anything be hidden or concealed from the eyes of His omniscience—those “eyes of Jehovah which run to and fro through the whole earth.” (*Zech.* iv. 10.) The Father “seeth in secret;” He seeth and knoweth all things;—the thoughts of the heart—the words of the lips—the ways and the works of the children of men. (see *Prov.* xv. 3.; *Job* xxxiv. 21, 22.; and xxiii. 10.; *Psa.* i. 6.) The Father knoweth; the Son also knoweth; for it is Jesus who speaks; and God and Christ are One. It is Jesus who says, “All the churches shall know that I am He which searcheth the reins and the hearts,” and I will give unto every one of you according to your works.” (Compare *Jer.* xi. 21.; *Rev.* ii. 23.) It is the Spirit that speaks. He that searcheth all things, even the depths of the Divine Mind; and assuredly therefore those that are in the mind of finite man. It is the Holy Ghost who says: “I know thy works;” and “He that

hath an ear, let him hear what the Spirit saith unto the churches." (*Rev.* iii. 13.)

"Whither shall I go from thy Spirit? or whither shall I flee from thy presence?"

"Hell and destruction are before the Lord; much more the hearts of the children of men." "He understandeth the thoughts *afar off*."

But the expression here relates to the works; not to the inward principles or feelings, but to those principles brought into action—to those feelings in their manifestation. "I know thy works." It is a knowledge of approval, acceptance, complacency and delight. There are some persons who confess Christ with their lips, while in works they deny Him. (*Titus* i. 16.) To these He will say, "I never knew you: depart from me, ye that are workers of iniquity." Such is not the character of those whom Jesus addresses in the text. He knows His sheep, and is known of them: He knows their *hearts*, and that their desire is towards Him-

self: and He knows their works; and he knows them to be wrought in God; and however poor, however weak, however worthless in their own estimation are all their services, by Him who looks at the motive, by Him whose eye is upon the actuating principle, their works are not despised; the Lord accepts them, and they are recorded in the book of His remembrance; and in the day when He shall appear, to be glorified in His people, and to give to every one according to their works; the testimony of their faith, however weak; the tribute of their love, however humble; the patience of their hope in the Lord Jesus Christ, and in the sight of God, and their Father, will not, however faint and trembling, be by Him forgotten—will not be by Him unrecompensed: for “if any man love God, the same is known of Him.”

O servant of God! however low thy state may be, or however lowly thy station; bear continually in mind that the eye of Him

whom thou art privileged to call thy Master and thy Lord, is always resting upon thee; think of all He hath done, is now doing, and hath engaged to do, for thee. And if the poorest services of His poorest followers, are not unnoticed by Him; if He hath graciously assured thee, that not even a cup of cold water, given from *love to His Name*, shall be without its recompense;—faint not, neither be weary in well doing; be this thy joy, be this thy high reward—"I know thy works."

My Saviour! till I cease to be,  
I lift my soul in praise to Thee!  
And every power by Thee bestowed  
Shall hymn the source from whence it flowed.  
O! be thy rich anointing shed  
On hands and feet, and heart, and head;  
That all may join, and joy to raise  
One living sacrifice of praise.

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## SEVENTH DAY.

“I WILL WORSHIP TOWARD THY HOLY TEMPLE, AND PRAISE THY NAME FOR THY LOVING KINDNESS AND THY TRUTH; FOR THOU HAST MAGNIFIED THY WORD ABOVE ALL THY NAME.”—*Ps. cxxxviii. 2.*

Or, as it may be rendered, “I will worship toward the temple of thy holiness, and praise thy Name;” concerning thy loving kindness, and concerning thy truth; “for thou hast magnified,” (concerning all the attributes and perfections of “thy Name,”) “thou hast magnified thy word;” thy speech; thy declaration. That is to say, very great have been the discoveries, very abundant the revelation God has made of Himself to man. Our imperfect and feeble apprehensions of His nature and glory are occasioned by the dulness of our perception, and not by the scantiness of the manifestation; for this has been magnified. The word of God; the revelation of His Name; the manifestation of His glory; has been given, increased, multiplied in a great and wonderful measure.

The Divine Name is inscribed upon every part of creation. The minutest insect bears, equally, with the glowing star in the firmament, the stamp of God's consummate skill, and the impress of His power ; but to know and rejoice in His loving kindness and His truth, we must turn to the revelation He has made of Himself in Christ Jesus ; for it is in the person of His Son, that the love of God shines forth upon this fallen world in a way of grace, and peace, and mercy. And this love being assured to His people by promise, and by oath, we find his *mercy* and his *truth*, his *grace* and his *truth*, his *loving-kindness* and his *truth*, conjointly the theme of their joyful and devout thanksgiving.

The word of God, his written word, is therefore the record of his loving-kindness and his truth ; his love and his faithfulness. Promises made and fulfilled to His believing people, in the ages that are past are left on record there, " that the generations yet to come might learn to set their hope in God,"

and to put their trust in Him, with whom is no variableness, neither shadow of a turning." We there read that the promise which God made to Abraham of a numerous posterity, and their subsequent deliverance from a state of bondage in Egypt, was fulfilled at the appointed time; and that according to the same promise, they were sustained and preserved in their journey through the wilderness, and put in possession of the land of Canaan, and established as a nation and a kingdom there. Of this the pious Jew would be reminded, wherever his steps might be directed, when, turning his eyes toward the temple at Jerusalem, he bowed his head and worshipped. But the Christian directs the eye of his faith to a far more glorious Temple, that Temple in which dwells all the fulness of the Godhead;—that Temple which sheds through all the Jerusalem that is above, the brightness and splendour of JEHOVAH'S Glory;—that Building, of which Jesus spake when he said to the Jews, " Destroy this



Temple, and in three days I will raise it up.” “Looking unto Jesus,” the believer rejoices in a deliverance of infinitely greater magnitude than the redemption of Israel from the yoke of Pharoah;—“looking unto Jesus,” he beholds the glory of the Father “in the Son of His love,” “full of grace and truth;” he looks upon “God, manifest in the flesh;” the Eternal Word that “was from the beginning with God,” and that “was God.” And towards this Holy, this Living Temple, he lifts his eyes, his hands, his heart; and worships, and lauds, and magnifies the great, the ineffable Name. Yes: the people of God can look on the wonders of creation, and admire the works of His hands; they can trace the accomplishment of His designs in all the variety of His dispensations, and adore the mystery of His providence; but, in Christ Jesus, in Him who is emphatically termed the WORD OF GOD, they behold the Name of JEHOVAH beaming forth upon His *people with a transcendant power, and glory,*

and loveliness that penetrates the inmost soul; transforms the mind; fills the heart; and calls forth that fervent and devout acknowledgment—"As concerning thy mercy, as concerning thy truth, yea, as concerning THE WHOLE OF THY NAME, THOU HAST MAGNIFIED THY WORD."

**Wisdom Divine!—INCARNATE WORD!**  
**Shine forth, thou Glory of the LORD!**  
The beaming brightness of thy face  
Reveals the Father's truth and grace;  
Seen only there, beneath, above,  
That "GOD IS LIGHT;" and "GOD IS LOVE."  
May that pure Light my soul surround;  
Within, may that pure Love abound;  
Till every faculty and thought  
Is by thy Spirit captive brought,  
In sweet obedience, Lord, to Thee;  
And Thou art glorified in me.

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## WEEK X.

### FIRST DAY.

**“HE WAS WOUNDED FOR OUR TRANSGRESSIONS; HE WAS BRUISED FOR OUR INIQUITIES. THE CHASTISEMENT OF OUR PEACE WAS UPON HIM, AND WITH HIS STRIPES WE ARE HEALED.”—*Isa.* liii. 5.**

O wonder, past expression !  
Chastened and bruised for me ;  
Stricken for my transgression,  
The Lord, my God, I see ;  
My grief and shame enduring,  
He poured His soul to death ;  
My endless life securing,  
When He resigned His breath.

With deep humiliation  
I seek Thy mercy-seat ;  
Thou God of my salvation ;  
And worship at Thy feet ;

This world's false joys forsaking,  
I glory in Thy cross;  
And *Thee* my portion making,  
Count all beside as loss.

I ask Thy promised Spirit;  
Thine image, Lord, restore;  
And fit me to inherit  
Where Thou art gone before;  
While here, Thy servant make me,  
Thy cheering presence give;  
And then to glory take me  
To see Thy face—and live.

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SECOND DAY.

“WHEN JESUS THEREFORE HAD RECEIVED THE VINEGAR, HE SAID, ‘IT IS FINISHED:’ AND HE BOWED HIS HEAD, AND GAVE UP THE GHOST.”—*John* xix. 20.

“It is finished!”—a work is accomplished, greater and more wonderful than that of the creation of the world: involving principles more important, and results more glorious;

and for which, glory and honour, thanksgiving and praise will be ascribed to God by countless myriads, when this world shall have passed away, and the material heavens shall be no more. "In the beginning was the Word, and the Word was with God, and the Word was God;" and by the fiat of that Word, the visible universe was called into existence: "He spake, and it was done; He commanded, and it stood fast:" the production of consummate wisdom, and inconceivable power. But the redemption of the human soul was not effected by a word; it was the fruit of sorrow—the reward of suffering—the effect of agonizing travail—it was *life* purchased by *death*!—and the death of no less a victim than that Incarnate Word from whom all life proceeds, emphatically called, the "Prince of Life." (*Acts* iii. 15.) To accomplish this, the work the Father had given him to do; to magnify the law, and render it honourable; to make *an end of sin*, and finish transgression; to

work out, and bring in everlasting righteousness; to glorify the Name of JEHOVAH; to give his life a ransom for many; and through death to destroy him that had the power of death (that is the devil); the Word became flesh," and died, "the Just for the unjust," that He might bring us to God." He came, as our great High Priest, to make atonement for the sins of His people. And seeing no less a sacrifice than one of infinite efficacy could do this, and because no greater could be offered, he offered up Himself; and being thus (officially) "perfected through sufferings," Jesus has entered into the Holy of Holies, there "to appear in the presence of God for us." The veil is rent in twain; the Temple services are no longer needed; the way into the Holiest is made manifest; He has made reconciliation by the blood of His cross—it is done—it is accomplished—"IT IS FINISHED."

It is written, "They shall look on Him whom they have pierced, and they shall

mourn ;”—on Him “ who was wounded in the house of his friends ;”—on Him whose love was “ stronger than death.” In the greatness of the sacrifice, they shall behold the greatness of their sins ; in the intensity of his sorrows, they shall discern the intensity of his love. And when they look on Him whose heart they have pierced, shall theirs be unmoved ? When they think of Him, whose soul for their sakes became sorrowful even unto death, will they not sorrow ? Yes, they will mourn ; they will sorrow ; but not with a sorrow like that of “ the world, which worketh death ;” for this proceeds from life, and tends *to* life ; and that life will be manifested in its fruits—love, joy, thankfulness, and the consecration of every power and of every faculty to the service and glory of the once crucified, and now exalted, Saviour.—2 Cor. v. 14, 15.

Cherish, O Christian ! cherish a softened spirit. Be not in haste to dry the tear that *falls over the sorrows of thy Redeemer—the*

agonies of His soul ; the pangs of His sacred frame ; who in all thine afflictions was afflicted, and who had never known a grief, nor felt a wound, but for *thee* !

Shall they who thus their peace receive,  
Pierce THEE again ?—Thy Spirit grieve ?  
By sinful thought, or deed or word ;  
And thus still crucify their LORD ?

Forbid it—that in any mind,  
Such awful thought should entrance find !  
O may their conduct rather prove  
No law so binding, as THY LOVE.

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### THIRD DAY.

“ ENTER INTO THE ROCK, AND HIDE THEE IN THE DUST, FOR FEAR OF THE LORD, AND FOR THE GLORY OF HIS MAJESTY.”—*Isa.* ii. 10.

When Moses prayed, “ I beseech Thee show me Thy glory,” God said, “ Thou canst not see my face and live :” but He added,



“Thou shalt stand upon a Rock, and I will put thee in a clift of the Rock, while I pass by.” And thus, in the riches of His grace, does God deal with all His praying people: He sets their foot upon a Rock, and hides them in a clift of that Rock while the glory of His Majesty is revealed. O! happy place of peace and everlasting security! for, it is the Rock of ages; and that Rock is Christ. Reader! enter into that Rock, by faith; or, having entered there, by faith abide, and hide thee in the dust. Bow down before the Lord in self-abasement, recollecting who and what thou art, thus sheltered and thus saved; “for fear of the Lord, and for the glory of His Majesty.” A lively sense of the mercy of God, will always induce a filial reverence of the majesty of God. Surely it is with a holy and reverential fear, the soul will think of Him who said, “Thou canst not see my face and live”—of Him, who is a “consuming fire!”—Yet, with this fear, let *there also be peace, and confidence, and*

rest. For, if God Himself, O Christian believer!—He who is thus glorious in majesty—  
if He say to thy soul, “ I AM THY SALVATION; wilt thou not take take up the language of the psalmist, and say, “ In God is my salvation and my glory; the rock of my strength and my refuge is in God.” He, who in His holiness cannot look upon iniquity—He, who in his righteousness will render to every man according to his deeds, is also “ the LORD, the LORD GOD, merciful and gracious; abundant in goodness and in truth;” whose “ mercy is from everlasting to everlasting upon them who fear Him;” and whose love, in perfect harmony with all His divine perfections, can stoop down and compass round “ with favour as with a shield” the sinner, in and through CHRIST JESUS.

Jesus! my riven Rock! in Thee I hide;  
I fly for refuge to thy wounded side;  
And, sheltered there, with joy that Glory see,  
Whose beams in LOVE for ever rest on THEE.

FOURTH DAY.

"UNTO HIM THAT HATH LOVED US, AND WASHED US FROM OUR SINS IN HIS OWN BLOOD, AND HATH MADE US KINGS AND PRIESTS UNTO GOD AND HIS FATHER, TO HIM BE GLORY AND DOMINION FOR EVER AND EVER: Amen."

Rep. i, 5, 6.

"He loved us." Here is the gracious spring and fountain of all our hope and of all our joy; the beginning and the crown of our blessedness—"the love of God in Christ Jesus." That God should have a regard to the work of His own hands, is not wonderful. It is not wonderful that He should take delight in His own image, and look with complacency and favour upon all holy, good, and righteous beings;—it is not wonderful that God should love, for "God is Love;"—but that God should love *us*!—this is, and must for ever remain, an inexplicable mystery. And, as it is not in the power of man to solve that mystery, as the reason for this infinite love of God can never be traced by the objects of that love, nor accounted for by what

they see and know of themselves ; let them humbly and thankfully turn their thoughts from themselves to the contemplation of this love in its manifestation. We read, that " God so loved us, that He spared not His own Son, but freely gave Him up for us all ;" and Christ so loved the church, that He as freely gave up Himself—to sorrow, to shame, to suffering, to death ! The sin of man had raised a mighty barrier between his soul and his God : light and darkness, holiness and sin, are principles which can have no communion ; and to remove that mighty barrier, to atone for the transgression of man, and thus open a way for his return to God ; to bring him out of darkness into marvellous light, and to translate him from a state of sin and condemnation, to one of liberty, holiness, and joy ; for this, the Son of God came down from heaven to die ; for this, because " He loved us," " He gave Himself." " He washed us from our sins." Be astonished, O heavens ! and be filled with wonder,

O earth !—" He washed us from our sins in His own blood : " thus becoming " a *new* and *living* way," by which we are encouraged to draw near with confidence ; and have access, at all times, to the holiest, and with boldness, by the faith of Him. And all who are thus brought nigh by the blood of Christ are privileged to hold communion and fellowship with God ; (see 1 *John* i. 7.) and not only so, they are regarded by Him with the most compassionate kindness and " tender affection." (see *Isa.* liv. 10.) They are also made " kings unto God." Such is their exaltation and dignity. And " priests unto God : " such is the high and honourable service to which they are anointed and consecrated for evermore. For, He who was dead, is alive again, the " LIVING ONE : " and He has said, " Because I live, ye shall live also." He is the " KING OF ETERNITY." His " Salvation is for ever, and His righteousness shall not be abolished." (*Isa.* liv. 6.) ***HALLELUJAH !*** " the LORD GOD OMNIPO-

TENT reigneth," "KING of kings and LORD of lords. Unto HIM be glory and dominion for ever and ever." *Amen.*

Teach me the song that angels sing,  
When they extol their heavenly King;  
Teach me the anthem seraphs raise,  
When hymning thine exalted praise.

Or rather, Lord, thy servant teach  
That song no angel's voice can reach;  
No seraph can of Jesus say—  
His blood hath wash'd my sins away.

While angels that in strength excel,  
Upon Thy might and glory dwell,  
My tongue shall sing, my heart shall bless  
JESUS! my strength and righteousness!

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## FIFTH DAY:

“THE SON OF GOD, WHO LOVED ME, AND GAVE HIMSELF FOR ME.”—*Gal. iii. 20.*

As harshness will always be found to repel, so the spirit of love and kindness has a natural tendency to attract, and win the heart. And He who formed its every fibre, and who knows its every feeling—He, to whose gracious and effectual touch, its every chord shall be responsive, has chosen to bring back his apostate and fallen creature to Himself, by a method which love only could devise, love only could execute; a method whereby the once estranged and alienated heart is bound to Himself by fetters so strong, that the rolling onward of the ages of eternity will but render them more powerful, more sacred, and more sweet. The Lord Jesus Christ, by the sacrifice of Himself, has created, as it were, a new principle in God's intelligent universe; that of grateful love, *for redeeming mercy.* The angelic legions

bow down and worship Him who is glorious in holiness, and in majesty supreme : but they know not the feelings that glow in the bosom of one who has "washed his robes and made them white in the blood of the Lamb !" — of him who can say with the apostle, "He loved me, and gave Himself for me."

There is, in the exhibition of the grace of Christ, a loveliness, and an attractive power, that moves and melts the soul ; transforming it into the likeness and image of Him, from whom its new, its holy, its eternal life proceeds ; a power that draws and brings the ransomed spirit into the closest and most ineffable union with its Maker, the Most High God, the Lord of heaven and earth. Nor is there any affection so blessed, any love so fervent, any union, any communion so indissoluble and so perfect, as that which subsists between the Redeemer and the redeemed ; excepting the unity in the Godhead, to which it is resembled by our Lord Himself (see *John* xvii. 21, 22, 23, &c.). "As



thou, Father, art in me, and I in Thee, that they also may be one in us; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the love wherewith thou lovedst me, may be in them, and I in them."

"God is Love: and he that dwelleth in love, dwelleth in God, and God in him."

O Thou! once crucified!—exalted Lord!  
 Not angel minds can feel that grateful glow;  
 Which Thy once so degraded, now restored,  
 Thy once so lost, now ransomed children know;  
 They see Thee glorious, and with awe adore;  
 We know Thee gracious, and must love Thee  
 more.

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#### SIXTH DAY.

"THE UNSEARCHABLE RICHES OF CHRIST."—*Eph. iii. 8.*

Reader! whosoever thou art, on whatsoever may be thy circumstances, thou hast wants which can be supplied only out of this

treasury; and, blessed be God! thou canst not know a want, nor experience a privation, in which there is not a full, abundant, and inexhaustible provision, in the "unsearchable riches of Christ." Here is pardon for his guilty; righteousness for the sinner; instruction for the ignorant; comfort for the miserable; and rest for the weary and heavy laden. "I am poor and needy," said the psalmist; "but the LORD thinketh upon me." The expression "poor and needy," does most suitably designate the state and condition of mankind at large. For all are so; although none may confess themselves to be so,—none may, to its full extent, feel themselves to be so, but those who have, by the teaching and power of the Holy Spirit, been awakened to a sense of their lost and destitute condition. Every one born into this world, is, even with regard to the supply of his temporal necessities, a dependant creature;—dependant, in the first instance, upon the bounty of Him, whose tender mer-

cies are over all His works, and whose opened hand can alone "supply the desire of every living thing;" and in the next place, subordinately, upon the sympathy, and help, and service of his fellows. And if, with regard to his temporal concerns, every man be thus destitute of any inherent power of self-sustenance, or self-preservation; how truly, how emphatically, he may be deemed dependant, "poor and needy," in relation to his spiritual wants! Where shall he look for help and for supplies for his immortal soul, multiplied as its necessities, and lasting as its being?—where, but to Him, whose power is almighty, whose resources are divine, whose compassion, grace and bounty, are infinite? It is *not* "of the LORD OF Hosts that the people weary themselves in very vanity." "Ho! every one that thirsteth, come ye to the waters." The fountain is unsealed; the door is thrown open; and the invitation is gone forth: "to the *poor* the *gospel* is preached." "Wherefore, do ye

spend your money for that which is not bread, and your labour for that which satisfieth not?" Come to Jesus, and receive freely out of his fulness, and "grace for grace." Has sin raised a wall of separation between the soul and God? "To Him give all the prophets witness, that through His Name, whosoever believeth in Him shall receive remission of sins." (*Acts* x. 43.) Is it declared, "Except your righteousness exceed that of the Scribes and Pharisees, ye shall in no case enter into the kingdom of God?" Come to Jesus, and receive the "gift of righteousness;" and know, it is "the righteousness of God." (*Rom.* v. 17; and iii. 22.) Let the depressed in spirit come to Jesus, and be enriched with a hope that shall never make them ashamed. Let those who are warring with sin and evil, apply to Jesus, and He will endue them with moral strength; they shall be "strong in the Lord, and in the power of His might." The heart of the sinner shall be purified by faith in Christ.

Jesus ; shall be made holy by the indwelling of His Spirit ; it shall become a temple, consecrated to the glory of God. Let the mourner look to Jesus, and be filled with heavenly consolation. Let the orphan come to Christ, be folded in a Father's arms, and receive His blessing. The destitute may behold in Him, the Friend that will never fail them ; never, no, never forsake them. Come, then, all ye who are desolate and bereaved ; yea, let every lost child of Adam come, and exchange sorrow for joy ; loss for gain ; penury and ruin, for the " unsearchable riches of Christ." Commit your souls to Him, and receive Him as the portion of your souls ; and then " all things are yours ; and ye are Christ's, and Christ is God's."

While many ask, with restless anxious mind,  
" Where is the good we seek, but cannot find ?"  
O Saviour ! lift upon me from above,  
The glory of Thy countenance in love !

No child of earth, in earth's abundance, knows  
A joy like that, which from Thy presence flows;  
In Thee I take my peaceful, happy rest ;  
Safe in Thy care, and with Thy favour blest.

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SEVENTH DAY.

“ AN HEIR OF GOD.”—*Gal.* iv. 7.

Such is the nature, and the grandeur, of this expression, that, had it not been dictated by the Holy Spirit of God, and left on record in His Holy word, the mind of man could never have assumed to itself so high a privilege. For, since God is the Lord and Proprietor of *all things*, His children, as His *heirs*, must consequently inherit *all things*. And such, in fact, is the inference of the apostle Paul. Addressing the church at Corinth, he says, “ All things are yours :” and again, writing to the Roman converts, he argues, “ He that spared not His own Son, but freely delivered Him up for us all, how

shall he not with Him also freely give *all things*?—“if children, then heirs; heirs of God, and joint-heirs with Christ,” to the “first-born among many brethren;” of whom it is declared that “the Father loveth the Son, and hath given *all things* into His hand;” “hath put *all things* under His feet;” that Son himself affirming the same glorious truth, and saying, “ALL THINGS THAT THE FATHER HATH ARE MINE.” Yet, without wresting the words of Scripture, or misapplying the direct and literal meaning of the text, these words will evidently allow of a far higher signification; for God Himself is the portion and the inheritance of His people. The Levites were to have no inheritance in the earthly Canaan; no part or portion with the rest of the people. “I,” said the Lord, “I am thy part and thine inheritance.” And the Levites were typical of the church of Christ, of the church of the first-born; whose names are written *in heaven*—It is *as one of these*, in the

character of a Levite, one who ministered in spiritual things, that the psalmist penned that beautiful psalm (*Ps. xvi.*), in which he says, "The Lord is the portion of mine inheritance and of my cup." Well might he be singing, "My cup runneth over." (*Ps. xxiii.*)

Surely, it is a grace unspeakably great, that God should please to signify, by the lips of His servant Moses, that His people are

His portion, and His inheritance (*Deut. xxxii.*

9); but for God to become the portion and inheritance of His people, those whom His

hands had created, and made, must be a grace infinitely greater! Arise, O my soul!

and survey this vast domain. Look at thine inheritance and say, canst thou search it

out in all its vast extent?—or canst thou

calculate its value? Canst thou "pass

through thy land, in the length and in the

breadth thereof?" Canst thou penetrate into

its mines of hidden treasures?—treasures

more precious than ingots of gold, or stones

of sparkling brightness? Hast thou disco-



vered its springs of living water, the upper and the nether springs, replete with life and blessing? It is great to have in prospect, and assured to thee, a mansion eternal in the heavens!—a city that hath foundations, whose builder and maker is God!—a kingdom that cannot be moved!—a crown of life! of righteousness! of glory! But, heir of God!—pause over the words, and ponder them yet again. “The Lord is my portion.” Who is the Lord? The only wise God; canst thou lack wisdom? The Almighty;—will He not impart to thee all needful strength? The Lord of heaven and earth; can thy resources fail? The self-existent Fountain of Life; canst thou perish? Impossible. Arise, therefore; get thee up, and enter into thy rest. Say not, it is a land very far off: it is nigh thee; even in thy mouth, and in thy heart; even that word of FAITH, which, laying hold of CHRIST, makes righteousness, salvation, and GOD HIMSELF, *thine own*.

Fountain of blessedness ! and can it be !  
Shall children of the dust inherit Thee ?  
Shall sinners, new created, by Thy grace  
Be raised to glory, and behold Thy face ?  
How shall we praise Thee ? or, what can we  
more

Then bow in silence, wonder and adore ?

Adore—yet, not in silence ; we will raise,  
Our feeble tribute of imperfect praise ;  
And lift the heart, and pour the fervent prayer,  
That all who thus Thy richest blessings share,  
May in their spirit and their life proclaim,  
Their Saviour's glory and their Father's Name

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## WEEK XI.

### FIRST DAY.

“THE ENTRANCE OF THY WORD GIVETH LIGHT; IT GIVETH UNDERSTANDING TO THE SIMPLE.”—*Ps. cxix. 130.*

“MY DOCTRINE SHALL DROP AS THE RAIN, MY SPEECH SHALL DISTIL AS THE DEW, AS THE SMALL RAIN UPON THE TENDER HERB, AND AS THE SHOWERS UPON THE GRASS.”—*Deut. xxxii. 2.*

Fair as the sunny beams of light,  
That cast upon the mountain height  
    Their rich and golden ray ;  
Thy truth, Thy glorious truth hath shone,  
To make surpassing wonders known,  
    And guide us on our way.

Gentle, refreshing as the dew,  
Which falls in silence, to renew  
    Earth's parched and fading face ;  
Thou dost in tenderest love impart,  
To cheer, renew, and bless the heart,  
    The Spirit of Thy grace.

O cherish still, direct and bless,  
And keep in paths of righteousness  
The purchase of Thy love ;  
Till raised from this dark vale of death,  
We praise Thee with immortal breath,  
In Thy bright world above.

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## SECOND DAY.

“AND THE WORD WAS MADE FLESH, AND DWELT AMONG US, FULL OF GRACE AND TRUTH : AND WE BEHELD HIS GLORY, THE GLORY AS OF THE ONLY BEGOTTEN OF THE FATHER.”—*John i. 14.*

Great is the glory of the sun, “ shining in his strength : ” lovely and pleasant, the quiet lustre of the moon, “ walking in her brightness : ” fair and beautiful the sparkling fires that glitter through the vault of heaven ; where stars, “ differing in glory,” stand up at their Maker’s bidding, “ an innumerable host,” “ not one failing to appear.” *Isa. xl. 26.*

But, the apostle John had seen a glory transcending all created glory—he had seen

“the glory of the Everlasting Father in the face of Jesus Christ.”

The Son of God is now passed into the heavens; yet, by the power of His Spirit, He is still present with His people: and though He be invisible to the eye of sense, Faith can discern His glory, “the glory, as of the only begotten of the Father, full of grace and truth.” Happy are they on whom that glory hath arisen, for it is healing (*Mal.* iv. 2.) gladdening; (*Ps.* iv. 6, 7.) transforming; (*1 Cor.* iii. 18.) beautifying; (*John* xvii. 24 1 *John* iii. 2. *Ps.* xvii. 15.) everlasting; (*Isa.* lx. 19, 20.) “Truly,” said the wise man, “light is sweet; and a pleasant thing it is for the eyes to behold the sun.” (*Ecc.* xi. 7.) Nevertheless, that material sun shall be turned into blackness; the heavens and the earth shall perish, and all their glories shall be no more: but they on whom the glory of Christ hath arisen—they into whose hearts that true light hath shined, shall rejoice in its beams—for ever!

Shine forth ! bright Sun of Righteousness !  
 Thy healing beams, with joy I see ;  
 Thy hallowed Glory, hail and bless ;  
 Fair morn of endless day to me !

Shine forth ! my great and glorious Lord !  
 With sanctifying radiance shine ;  
 And let the power of Thy word  
 Conform my spirit, Lord, to Thine.

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### THIRD DAY.

“THE LORD, HE IT IS THAT DOETH GO BEFORE THEE;  
 HE WILL BE WITH THEE; HE WILL NOT FAIL THEE,  
 NEITHER FORSAKE THEE.”—*Deut. xxxi. 8.*

Since the Lord of the Old Testament is  
 the Lord also of the New (1 *Cor.* xii. 5); He  
 of whom Moses spake to Joshua, is equally,  
 O! Christian believer! the Guide and Com-  
 panion, the Protector and Preserver of thy  
 life! It is no mortal man, no created angel,  
 who has charge of thee. It is the LORD  
 GOD; the ADONAI JEHOVAH; it is Jesus

himself who hath undertaken this office ; it is the Son of the Father's love ; He it is who "doth go before thee, will be with thee, and will never fail thee ; never, no, never forsake thee. He hath indeed gone before His people in the path of sorrow, humiliation, sufferings, and death. He hath also, as their great forerunner, gone before them, and entered into and taken possession of His heritage of glory. He, as the great Shepherd of His sheep, led the way in which the flock are to follow ; in meekness of wisdom, in patience, in holiness, in humility, and in peace, "leaving us an example that we should tread in His steps." He goes before His people with the blessings of His goodness, both in providence and grace ; giving them all things richly to enjoy, before they have learned to cast a thought towards their Benefactor ; and every desire, and every prayer that is breathed heavenwards by them, is awakened in their hearts by himself ; for *He is* "the author" as well as the "finisher

of faith ;” the beginner, as He is also the perfecter of all that concerns His people ; and every gift and every grace which they are enabled to exercise, is according to the measure that Christ hath bestowed, and with which He hath enriched them. He will not fail them, for out of the munificent treasury of His fulness shall they draw day by day, strength and grace according to their need ; His supplies shall meet their necessities, whether they relate to things temporal or spiritual ; and these, not only for a season, but for ever and ever ; for He hath said, “ I will never leave thee nor forsake thee.” He will be with them in joy and in sorrow, in light and in darkness, in life and in death, at the bar of God, and through the countless ages of eternity ! and, in all seasons, and in all circumstances, He will be their refuge and strength, their sun and their shield, their salvation and their glory.

Take this thought with thee, O believer ! and ponder it well ; for the assurance of thy



faith; the brightening of thy hope, and a never-failing incentive to love, and thankfulness, and joy.

Jesus ! assist a trembling heart,  
 Hastening from the world to Thee ;  
 And give it wings, and strength impart,  
 And bid it rise for ever free ;  
 And be Thyself the Beacon Light,  
 To point the traveller its road,  
 Till, merging from the shades of night,  
 It gain the heaven of Thine abode ;  
 Then fold it, Saviour ! to Thy breast ;  
 And bid it there, for ever, rest.

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#### FOURTH DAY.

“AS FOR ME, I WILL CALL UPON GOD, AND HE SHALL  
 SAVE ME.”—*Psalm* lv. 15.

Such is the wise resolution and the assured expectation of a believing heart: it is the use of the means in the confidence of faith. *Are any disposed to call it the language of*

presumption—*I will*, and *He shall*? It may be replied: There is one unerring test by which every principle, every word, and every action may be tried and proved—that test is the WORD of GOD. Presumption is a groundless persuasion; it speaks without warrant, and acts without authority. Not so, the assurance of faith; this is but the echo of God's own voice; and in support of all it affirms, can produce these credentials: "Thus it is written".... God has said, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." "Call upon me—and I will deliver thee." These are the words of the Lord. "I will call upon God, and the Lord shall save me." Such is the conclusion of faith. The Lord enable His children to live in the habitual exercise of this spirit of humble dependance, active obedience, and holy rest; so shall the Name of the LORD be glorified; first, by that faith which honours His word, and realizes the promises of God concerning

## 240 THOUGHTS FOR THE DAY.

things to come as though they were already fulfilled; and, finally, by that song of praise which shall in the issue arise to Him who hears and who answers prayer. *Ps. iv. 20.* and *Ps. l. 23.*

To Thee, O Thou! most Holy and most High!  
I look by faith, and "Abba, Father," cry;  
I plead His Name, who pleads for me above;  
JESUS; whom yet not having seen, I love.

Led by thy Spirit, I draw near to Thee;  
Through Christ, my Lord, in whom Thyself I see;  
He is thy gift: and in that gift I trace  
Thine own eternal and abounding grace.

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### FIFTH DAY.

"AFTER THIS MANNER THEREFORE, PRAY YE:—Our FATHER, WHICH ART IN HEAVEN," &c.—*Matt. vi. 9.*

Having the eye of faith directed to Him who is invisible, draw near to God; look up to Him as sustaining towards thee the nearest

and most tender relationship, for He is thy Father;—thy Father, not only as He is the Father of the spirits of all flesh, for in this sense, alas! the thousands, and the ten thousands of His children know Him not: they, and they alone, can say to Him, “Abba, Father,” who are born anew of His Spirit, and who look up to Him as their God and Father in Christ Jesus; and it is to these, namely, to His disciples, that Jesus speaks, when He says, “After this manner, pray ye.” He addresses them collectively; He would teach them, that all are one in Him; that they have wants in common, and are to live, not unto themselves, and are to pray not for themselves, each one singly and alone, they are to say, “Our Father,” in the simplicity, and in the spirit of little children, seeking the glory of their Father, which is in heaven, and the establishment of His kingdom upon the earth; in the spirit also of humble and daily dependance, asking the daily and needful supplies, of the bread of heaven to

nourish the soul, and of the food that perishes, for the perishing tabernacle; conscious of the need of pardoning mercy, seeking that mercy day by day, and extending it to every one from whom an injury has been received; yea, though it may be multiplied to the seventy times seven. After this manner, pray ye, asking guidance, protection, preservation, deliverance; and ascribing to God the glory due unto His Name.

Do any of the children of God need still further instruction and more abundant encouragement to this holy and heavenly privilege?—Then let them be reminded, that being thus warranted to approach their Father, who is in heaven, in the spirit of adoption, faith, dependance, humility, love, and praise; they are bid to come with boldness (*Heb.* iv. 16.); yea, with confidence (*Eph.* iii. 12.); with perseverance (*Luke* xviii. 1.); to pray without ceasing, and with the blessed assurance that whatsoever they *ask*, according to the (revealed) will of God, *it shall be done.*—1 John v. xiv.

Christian reader! art thou slow to avail thyself of these encouragements and assurances, from a sense of inability to ask aright, either as to petition or expression? God has provided for this thy necessity, as He has for all the wants of his poor. "The Spirit helpeth our infirmities; for we know not what we should pray for as we ought;" and God has promised to pour out upon his people "the Spirit of grace and of supplication;" and Jesus has said, "If ye shall ask any thing in MY NAME, I will do it." Ask for that Spirit; plead that Name. He who made the promises, is thy prevailing advocate on high; and he "ever liveth," to make intercession for thee, while His Spirit maketh intercession in thee. "After this manner, therefore, pray ye;" for "through Him we all have access by one Spirit unto the Father."

Lord! when I lift my heart to pray,  
Who shall the mystery explain?  
The things I ask from day to day,  
I have—yet ask them all again.

I pray for pardon, peace, and light ;  
     For righteousness, and strength, and grace,  
 To walk as in my Father's sight,  
     Cheered with the shining of His face.

And all are mine ; bestowed by One,  
     Whose precious life my pardon bought ;  
 His righteousness my soul has on,  
     That glorious robe Jehovah wrought.

Ask I the guidance of His eye ;  
     And strength in which my soul may stand ?  
 I know that He is ever nigh,  
     To hold and lead me with His hand.

Ask I the blessing of His love,  
     That richest gift, the whole to crown ?  
 Lord ! in abundance from above,  
     That love hath shed its blessings down.

O may Thy Spirit's grace impart  
     The will, the power, to pray indeed,  
 And praise Thee, with a grateful heart,  
     Possessing all for which I plead.

## SIXTH DAY.

"THOU HAST A LITTLE STRENGTH."—*Rev.* iii. 8.

Blessed be God for that little strength. Blessed be God for that strength, however small in degree, which lays hold of Him who is Almighty. "He who turneth the shadow of death into the morning, and maketh the day dark with night," JEHOVAH is His Name. He it is who "strengtheneth the spirit against the strong, so that the spoiled shall come against the fortress." (*Amos* v. 8, 9.) And, "If God be for us, who can be against us?" "God hath chosen the weak things of the world, to confound those which are mighty; and things that are not, to bring to nought those that are, that no flesh should glory in His presence." Be encouraged, therefore, and fear not, thou, who hast but little strength: only look well to its source; see and know from whence it is derived. "Separate from me," said our blessed Lord, "ye can do nothing." "This is the



victory that overcometh the world; even your faith." Because, faith lays hold of Him, who is the Fountain of strength to His people—of Him, whose strength is perfected in their weakness; and, who having overcome for them, as their covenant Head and surety, will enable them to overcome all that is opposed to their progress in the divine life; all that is opposed to Him, in whose service they are called to war a good warfare. Look well, therefore, to thy principles;—look to the root and spring of action;—look well to thy faith; see that it be genuine; see that it be not merely a cold assent to the statements of the gospel; but a lively, active, energetic, and operative principle; kindled, and fed, and brought into exercise, by the reception and power of the truth as it is in Jesus. It is a living faith in the promise, that must nerve thy soul with living power. It has ever been by faith, that the people of God, out of weakness have been made strong (see *Heb. xi.*) "Wait upon Jehovah, and be

of good courage, and He shall give strength to thine heart ;—wait thou upon JEHOVAH.” The apostle Paul prays for the Ephesian converts, that it may be given them to “know the exceeding greatness of the power of God to usward who believe,” &c. ; that the same Omnipotent and Holy Spirit which raised Jesus, our Lord, from the dead, might dwell in them, and fill their souls with life and power. (*Eph.* i. 19, &c. ; see also *Eph.* iii. 16; and *Rom.* i. 4.) That Spirit is the Spirit of truth, and truth is power ; that Spirit is the Spirit of holiness, and holiness is power. That Spirit is the Spirit of all grace ; and grace will persevere, overcome, triumph, and reign everlastingly, to the glory of the God of all grace, through Christ Jesus. The Lord be praised for the least portion of that strength, which is the strength of God ; for against this, no one shall prevail. “Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.”

“And thou shalt say, I will be obedient to the voice of the Lord my God, for I have heard his voice, and I have obeyed his voice.”

Enrich me with thy Spirit's light;  
 Endue me with Thy Spirit's might;  
 O ! be the life that lives in me,  
 The Spirit, that proceeds from Thee !

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### SEVENTH DAY.

“THAT WHICH WE HAVE SEEN AND HEARD, DECLARE WE  
 UNTO YOU, THAT YE ALSO MAY HAVE FELLOWSHIP WITH  
 US : AND TRULY OUR FELLOWSHIP IS WITH THE FATHER,  
 AND WITH HIS SON JESUS CHRIST.”—1 John i. 3.

We read also (2 Cor. xiii. 14.) of the communion of the Holy Ghost. In these passages from the Sacred Writings, and many others of a similar nature, our attention is directed to some deeply important and highly interesting truths. The first to be noticed is, the plurality in the Divine Unity ; a doctrine, which is here clearly and plainly asserted ; and is indeed a truth, the certainty of which, breaking like a sunbeam upon the mind of every sincere and serious student of

the Word of God, will still continue to shine, and with increasing light, till it will become interwoven with his experience, conveying to his heart with renewed power and conviction, even to demonstration, the knowledge and enjoyment of its reality and its blessedness.

In the next place, our souls must assuredly be filled with wonder and adoring love, when we are thus experimentally taught, and are led to contemplate, the marvellous condescension of Almighty God. That He, whose throne is in the heavens, should thus stoop down, with an eye of favour, to look upon the creatures of His hands, the fallen race of Adam; not only deigning to lift them from the dust, but also placing them in His household, bestowing upon them the adoption of children, and even raising them into a state of communion and fellowship with Himself! Well may we take up the language of the apostle John, who, in the same epistle, after he had taken a review of the merciful kind-

ness of the Most High in the dispensation of His grace to man, exclaims, "Behold ! what manner of love the Father hath bestowed upon *us*, that *we* should be called the sons of God !" &c.

Again, we are further taught, that in the exercise of this high and holy privilege when we bow the knee before God, and have communion with the Father, the Son, and the Spirit, unitedly, as One JEHOVAH ; it is also given us to hold distinct communion and fellowship with each ; according to the different offices and relations they have undertaken to fulfil, and are pleased to sustain toward believers, in the economy of the covenant of grace.

The subject is indeed a great mystery ; but, happy are those humble souls, who, in a simple dependance upon the promises of God, in Christ, pray for the anointing of the Holy Spirit ; and search the Scriptures diligently, that they may be enabled to comprehend it. God has said that they who seek

Him with their whole heart, shall find Him : and from Himself alone, can the mystery “ unto all riches of the full assurance of understanding,” be learned. It is not a system, to be defined by words, arranged in order, and learned by rote—it is not a theory, to be gathered or unfolded by the deductions of natural reason—it is not so many positions to be taken from the Scriptures, and repeated in the form of a creed, however correctly they may be stated :—it is that union with God ; that acquaintance with God, that mutual indwelling of God with the soul, and the soul with God, which constitutes its present and everlasting life, happiness, salvation and glory.

Christian reader ! has God begun to unfold this mystery to thee ? Rejoice, and be thankful ; and give to Him the praise. And let this thought remain with thee—in all thine approaches to God, in every act of spiritual worship, it is thine to have fellowship with each Holy One in the Great and

Ineffable Name : for it is “ through Christ, and by the Spirit, we have access to the Father.” And this holds equally true with regard to every spiritual blessing that descends from heaven upon the soul. The angels of God ascend, and also descend, upon Him who calls Himself the Son of Man ; and these things are revealed, and made manifest to us by the Spirit.—*Gal.* iii. 14. ; *Eph.* i. 3. ; *1 Cor.* ii. 12. ; *Acts* ii. 33.

My gracious Father, God, and Friend,  
From Thee all blessings flow ;  
And they who on Thy Word depend,  
Shall heavenly blessings know.

The Saviour promised not to leave  
The people of His care ;  
And they whose hearts the SON receive  
Will find the FATHER there.

And where the Saviour is revealed,  
And God the Father known ;  
The HOLY GHOST that soul hath sealed—  
The work is His alone.

## WEEK XII.

### FIRST DAY.

**"IT IS I! BE NOT AFRAID!"—Matt. xiv. 27.**

**Wake! sleeping Christian! watch and pray;**

**Awake! but turn thine eyes away**

**From all this troubled scene!**

**One only object keep in sight,**

**The cloud by day—the fire by night,**

**With heart and eye serene.**

**Though darkening shadows clothe the sky,**

**And tempest lift the surges high;**

**Though deep to deep should call;**

**Fear not the billows' wildest shock;**

**For neither sea, nor sand, nor rock,**

**Shall injure thee at all.**

**Though nature wear her rudest form,**

**And all around be wrapped in storm,**

**Still let thy spirit rest;**



No mountain wave shall overwhelm  
The bark, with JESUS at the helm,  
    With His High Presence blest.

Lo ! in the darkness of the night,  
The Lord, thy Glory and thy Light,  
    Will in, and on thee shine ;  
Nor earth, nor hell, shall make afraid  
The soul upon JEHOVAH staid,  
    But peace, His peace, be thine.

Strength of thine Israel ! thou art near ;  
And shall Thy people yield to fear ?  
    Or doubt their Pilot's skill ?  
Thou wilt not for a moment sleep,  
Nor fail thine heaven-bound charge to keep,  
    From every real ill.

Happy ! thrice happy, Lord, are they,  
Who, called by Thee to watch and pray,  
    Are in Thy service found ;  
Who in Thy faithfulness confide,  
In thine unchanging love abide,  
    *Though* all be strange around.

The pageant of this world is strange ;  
 Its dreams, its fleeting visions, change :

But, faithful is the Word  
 Of ONE, in every change the same :  
 Christian !—I need not tell His Name,  
 If thou hast known the LORD !

## SECOND DAY.

“ AND THEY THAT KNOW THY NAME WILL PUT THEIR TRUST IN THEE ; FOR THOU, LORD, HAST NOT FORSAKEN THEM THAT SEEK THEE.”—*Psalms* ix. 10.

“ To know Thee, the only true God, and Jesus Christ, whom Thou hast sent ; this,” said our blessed Lord, “ this is life eternal.” And this knowledge is the basis of fiducial trust. Reader ! in what art thou confiding ?—on whom art thou trusting ?—and whither art thou directing thy search after happiness and glory, life and salvation, for time, and for eternity ? There is One Friend, and only One, who can address thee, saying with in-

telligence, with truth, and assuredly, with power to fulfil the promise; "I will never fail thee, nor forsake thee"—One Friend, and only One, who is the same "yesterday, to-day, and for ever." The same in the purpose of His grace—the same in His fidelity with regard to its fulfilment; and this is the "only true God;" revealed and made manifest in the "Son of His love;" "Jesus Christ, whom he hath sent."

When the prophet Agur enquired, "Who hath ascended up into heaven, or descended? who hath gathered the winds in His fist?—who hath bound the waters in a garment?—who hath established all the ends of the earth?—what is HIS NAME, and what is HIS SON'S NAME, if thou canst tell?" (*Prov. xxx. 4.*) he had previously acknowledged himself (without this knowledge) to be destitute of wisdom, and not to have "the understanding of a man." Therefore, let no one say, "Such knowledge is too wonderful for me; *it is high*, and I cannot attain to it." It is

written, "Let the heart of them rejoice that seek the Lord, for every one that seeketh, findeth." "Seek the Lord and His strength; seek His face evermore." Thus shall we know, if we follow on to know the Lord; His coming forth," His appearing; "is prepared as the morning." He hath said, "Search the Scriptures; for they are they which testify of me." And taking heed to that sure word of prophecy, as unto a light shining in a dark place, the day—in its reasonable and appointed time—the day will dawn, and the DAY STAR will arise in the heart.

Great is the encouragement held out to the poorest, weakest, most humble seeker and follower of God. "Thou, Lord, hast not forsaken them that seek Thee." He never has forsaken them—He never will. The expectation he hath raised, shall be realized. The desire He hath awakened in the heart, shall be fulfilled. The feeblest sigh that rises heavenward is the breath of His own Spirit.

and the heart from whence it proceeds: shall never by Him be forsaken.

But it may be, O reader! that thou canst reply, with joy and gladness, "I know: in whom I have believed;" it may be, that thou hast long known that great Angel of the covenant, of whom God spake to Moses, saying, "My NAME is in Him;" it may be, thou hast long enjoyed "fellowship with the Father, and with His Son Jesus Christ, our Lord." O! happy they, who, having access by faith unto this grace, do therein abide. Happy they, who knowing God, "the only true God, and Jesus Christ, whom He hath sent," have in this knowledge found rest to their souls," and satisfaction—satisfaction, not with the degree of their knowledge, but, with its nature. For the more the soul knows of God, the more will it be qualified to know: for if it be true, generally, that "every acquisition of knowledge is not only a possession, but also a capacity," (the remark will hold good, especially in relation to the

knowledge of God. And there is the promise, that "to them who have, more shall be given!" The Lord Jesus hath indeed a NAME that no man knoweth but Himself; consequently no man can reveal Him to his neighbour, saying, "Know the Lord;" yet, the promise runs, "They shall all know me, from the least to the greatest." (*Heb. viii. 11.*) And the Father reveals the Son, and the Son reveals the Father; and the Spirit searcheth all things, yea, even the depths of the Divine Mind: and what "eye hath not seen, nor ear heard, and what hath not entered into the heart of man," it is the gracious office of that blessed and holy Paraclete, to make known in answer to prayer.

Reader! bow thy knee with the apostle, and let his prayer be thine (*Eph. i. 17, &c.*; and *iii. 11, &c.*); and, in due season, thou shalt unite in chorus, not only with His song here (*2 Tim. i. 12.*), but also hereafter.—*Rev. xiv. 1, 2, 3.*

Oh! thou glorious day, when all shall be united!

There is an ear ! that listen  
Ere we for mercy plead ;  
There is a grace ! which far t  
Our utmost sense of need.

There is a Friend ! whose go  
Eternal as His throne ;  
O ! happy is the heart that k  
And calls that Friend its o

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### THIRD DAY.

“ ALL MY SPRINGS ARE IN THEE.”—

ascending degrees, is derived from God. The unconscious, vegetative existence of the shrub, the life of sensation, the active freedom of voluntary motion, the instinctive wisdom of myriads of busy and active creatures, in all their multiplied varieties and grades; the life of reason and intelligence; the life of faith, spirituality, and holiness; the might of the cherubim, and the glowing fire of the seraph; the life of the blessed, above, the glorified saints in heaven,—are all derived from, and are also sustained by, the omnipresent, omniscient, omnipotent JEHOVAH; who was, and is, and is to come;” the one true and living God; who, revealing Himself to Moses, said, “I AM THAT I AM;” or rather, as it might be more literally rendered, “I WILL BE THAT I WILL BE.”

God is the Fountain Spring, not only of life in its common acceptation, but also of happiness or blessedness; that which in the Scriptures is emphatically called life, and “life eternal.” (1 *John* v. 11, 12; and *John* x.



10. 28.) God is the "Blessed God," and He is blest in blessing. Truth and goodness, order and harmony, excellence and beauty, —every thing that is fair in the creature, every thing that is lovely in the universe,—all that delights the eye, or charms the ear, has proceeded forth, and come from God. From Him the star derives its brightness, the air its freshness, the earth her fertility. He is the Living Fountain of all wisdom; the source and spring of every holy and pure affection.

God is good: not only good in Himself, He is also good to me. He is the overflowing Fountain of life and blessing: for that Fountain is unsealed to me, is opened to me, is assured to me, as my inexhaustible and eternal possession, in CHRIST JESUS. He who says, "If any man thirst, let Him come unto ME and drink." "Ho! every one that thirsteth, come ye to the waters," &c. Is any one excluded? Are any shut out, or prevented from partaking? Yes; all who 'ex-

clude themselves; all who turn away, and will not come to Jesus, that they may have life. "The Spirit and the Bride say, 'Come;' and let him that heareth, say 'Come;' and let him that is athirst come; and *whosoever will*, let him come and take of the water of life *freely*."

Draw near then, all ye, who are athirst for God—for the living God. And, whatever be your need, whatever be your desire, He bids you "ask and receive." He is the "Author and Perfecter of faith;" He is the Lord and Giver of life;" "in Him are all the treasures of wisdom and of knowledge; He hath the residue of the Spirit;" and receiving of "His fulness, we receive grace for grace;" or, as it is rendered by some, "grace for His grace"—grace answering, or corresponding to that which dwells in Him. Drink ye therefore of this opened fountain; drink freely, yea, abundantly; for "he giveth liberally, and upbraideth not." Drink of Him, holiness and peace; of Him, re-

freshing and heavenly consolation ; of Him, life and joy—yea, life eternal, and everlasting joy. “ This spake He of the SPIRIT; which they who believe on Him should receive,” “ a well of water springing up into everlasting life.” (*John* vii. 29.; and iv. 14.) Holy Saviour ! all my springs are in Thee !

Spring up, O well ! life, overflowing, free,  
And rich with blessing, rise abundantly !  
Spring up, O well ! and let thy flowing tide,  
Bear thy refreshing waters far and wide,  
Shout ye, for joy ! and hail the welcome gift,  
Sing ye, with praise ! your hearts and voices lift !  
Thus sang the people, thus the princes sang,  
When in the arid wild the fountain sprang.

Lord ! in the type, our humble spirits trace,  
Thy far more glorious, more abounding grace ;  
The cleansing water, the atoning blood,  
That sanctifying, justifying flood,  
That stream of life, refreshment and repose,  
Which from Thy pierced side, Lord Jesus flows,  
Our hopes, our joys, our endless blessings spring,  
From Thee, whose love, our endless praises sing.

\* *Numb.* xxi. 17.

## FOURTH DAY.

"O GOD! THOU ART MY GOD, EARLY WILL I SEEK THEE."—*Psalms* lxxiii. 1.

O Thou! all great, all good, all glorious, eternal, infinite, supreme, almighty God!—the source and sustainer of all life; the Creator and Lord of all that is; Thee do I worship; Thee do I praise and magnify. I would give unto Thee the glory of Thy Name. O God!—but Thou art also *my* God, merciful and gracious; and wonderful is Thy permission that I should call Thee so—wonderful the revelation of that grace, by which I am warranted to appropriate to myself so surpassing and so blessed a portion. Behold! the High and Holy One, inhabiting eternity, stoops down to enter into covenant relationship with the work of His own hands. "I will be a God to thee, and to thy seed after thee." "I will bless thee, and thou shalt be a blessing." Such was the promise of God to Abraham; and such is His most gracious promise to all who are partakers of

the faith of Abraham : and “ if ye be Christ’s, then are ye Abraham’s seed, and heirs according to promise ;” for “ all the promises of God are yea and amen in HIM.” Well, therefore, may thy heart, O Christian ! spring up to Him in whom thou art blessed for ever. The grace so freely, so abundantly, flowing from God, may well draw the heart to God : it is, and must ever be the legitimate and certain effect of a spiritual apprehension of the truth and love of God. “ We love Him, because he first loved us.” And by his grace our hearts shall be evermore ascending ; the language of the psalmist shall be again and again upon our lips, “ O GOD ! Thou, even Thou, the FATHER, the SON, and the HOLY GHOST, JEHOVAH in covenant, art our God ; early will we seek Thee, and for ever will we praise Thee. Be Thou, “ our God for ever and ever ; our guide even unto death ;” in death, our life ; and to all eternity our portion, and our “ *exceeding great reward.*”

Fair is the face of nature !—wondrous fair !  
The frame of this vast universe !—the sky,  
The sea, and all, that my delighted eye  
Pursues unwearied ;—turning here and there  
In search of objects, beautiful or rare ;  
Yet, nought of rare or beautiful, on high,  
Beneath, around me, can my soul descry,  
That with the active spirit may compare,  
Thus traversing creation ; and thus taught,  
How vainly, in terrestrial things, is sought,  
That which must satisfy the soul's desires ;—  
Superior to herself that good must be :—  
Therefore, expanding, rising, she aspires,  
And through things visible, her faith lays hold  
O GOD ! on THEE !

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FIFTH DAY.

“OPEN THOU MINE EYES, THAT I MAY BEHOLD WONDROUS THINGS OUT OF THY LAW.”—*Psalm cxix.* 18.

Who can walk forth in the midst of creation ; who can raise their eyes to the heavens, or turn them again to the earth ;

who can look around upon the universal frame of nature, or fix the attention on any portion of the works of God, without beholding wondrous things? The human frame, for instance, in its symmetry and beauty; or the organ of sight in particular; let this be considered with its power of vision: let the eye be contemplated, that most complex and yet minute mirror, receiving within its little circle the magnitude of the visible universe! and say, is it not wondrous in its mechanism, and its operation?—then, behold the element of light, diffusing itself above, around, within; making manifest the form, the arrangement, and giving colour and distinctness to objects far and near; and without which all objects, far or near, would be but as a dark dead blank:—who can meditate on these things, and not feel impressed with wonder?

There are, however, wonders far surpassing these—wonders exceeding all the varied modifications of matter; wonders of intellect, *affection*, and feeling—wonders relating to

the soul, and mind, and spirit—wonders which have brought down God to man, that man might be raised up to God. And these are recorded in God's Holy Law: not, indeed, that the unassisted eye of reason can ever comprehend them. "The natural man receiveth not the things of the Spirit of God; neither can he know them," they must be spiritually discerned. (1 Cor. ii. 14.) Seek then, O my soul! for the Light of the Spirit, the Spirit of God and of Christ. And may He, who can alone give sight to the blind, open thine eyes to see His Light; give thee to walk therein; and to rejoice for ever in the wonders it unfolds.

O! who can give the blind their sight?

And make the simple wise?

And pour a flood of holy light,

On nature's darkened eyes?

Shine forth, Lord Jesus! from on high,

And make Thy glory known;

The vision, light, and seeing eye,

Are all from Thee alone.



## SIXTH DAY.

“AND THEY CHOSE STEPHEN, A MAN FULL OF FAITH AND OF THE HOLY GHOST—(Acts vi. 5.) ; FULL OF THE HOLY GHOST AND WISDOM—FULL OF FAITH AND POWER,”—See verses 3 and 8.

The Spirit, is the Spirit of wisdom, of faith, and of power. Yet, a distinction must be made between wisdom, faith, and power, and the Spirit—between the grace He calls into exercise, and Himself. Faith is said to come by hearing. Faith is also a fruit of the Spirit; yet we are said to receive the Spirit by the hearing of faith. There is therefore a distinction; and these several statements, though they may appear to involve a difficulty, are not contradictory. What sight is to the natural eye, that faith is to the soul: but to constitute a perfect vision, there must be not only the eye and the object, but also the light that makes it manifest. “The light of the body,” said Jesus, “is the eye;” that is to say, it is *the medium* through which light is admitted.

“The Spirit is light.” “No man can say that Jesus is the Lord, but by the Holy Ghost.” Christ is the object presented to the eye of the mind, in the Word: faith is the perception of that object; it is spiritual vision. But without light, there can be no vision; it is the light that makes the object manifest. “The Spirit is light.” (1 Cor. ii. 14.) Faith is the action by which the hand of the soul lays hold of Christ; but without the Spirit, the arm and the hand will be motionless. The Spirit is life; the Spirit is power; yet this life, and this power, are received by faith. See *John* vi. 63.; and *Mark* iii. 50.

Stephen was full of faith and of the Holy Ghost; he had faith wrought in him by the Spirit; and then, in the exercise of that faith, he had received the Holy Ghost. Hence he was full of power, full of wisdom, as well as full of faith—full of the Holy Ghost! Blessed fulness! the fulness of God! “No man can say that Jesus is the Lord, but by the Holy Ghost;” that is with a full, perfect, over-

powering apprehension of His glory ; such a perception of that glory as shall bear the soul above the influence of the objects of sense and of this evil world, and raise it in desire and affection to Him who is at the right-hand of God. No miraculous appearance is needed to produce this. Stephen had it before the hour of His martyrdom ; and so will all have it, who, like Stephen, are full of faith and of the Holy Ghost : for it is the office of that Spirit to reveal Christ. (*John* xvi. 13, 14.) And where that Spirit dwells, as the Spirit of wisdom, enlightening the eyes of the understanding, there will He be revealed in His glory, who appeared to Stephen, and who deigns to call the heart of every humble believer, His temple, His home, and His rest.

In Thy Spirit's Holy Light

May mine eyes Thy glory see ;

In the power of His might,

May that Spirit rest on me ;

On my heart Thine image trace ;

Raise me to behold Thy face.

## SEVENTH DAY.

“WOULD GOD THAT ALL THE LORD’S PEOPLE WERE PROPHETS, AND THAT THE LORD WOULD PUT HIS SPIRIT UPON THEM.”—*Num. xi. 29.*

All the Lord’s people are not called to be prophets ; but all are called, in their day and generation, to bear their humble testimony to the truth as it is in Jesus. Every one has the high honour of being called to be a witness for Christ. And canst not thou, O Christian, bear thy witness to His glory and His all-sufficiency ? Canst not thou with His servant Israel speak of Him who has fed thee all thy life long unto this day ?—the Angel who has redeemed thee from all evil ? (*Gen. xlviii. 15, 16.*)—or, with Moses, exclaim, “ He is the Rock ; His work is perfect.” (*Deut. xxxii. 4.*)—or, with David, say, “ The Lord liveth, who hath redeemed me from all adversity ;”—or, with the beloved disciple, “ This is the true God, and eternal life ?”

O may that anointing, which is truth and

no lie, "be poured out more richly and more abundantly on all the Lord's people!" O may that Spirit, who is the Spirit of all grace, faith, love, holiness, and peace, the Spirit of glory and of God, be shed forth in the fullest measure on all who name the Name of JESUS! May He rest—may He remain—may He abide—upon every one of the members of the mystical body of CHRIST, as He did upon their Lord and Head; so that, as He was by this made manifest to John Baptist (see *John* i. 32, 33, 34.), they also may, in the eyes of the world, by their life and walk, their spirit and demeanour, be recognized and acknowledged as the "Sons of God." Thus, O reader! thus, O my soul! be it thy honour, thy aim, thy privilege, thy joy, to bear witness to Christ Jesus thy Lord.

O that my every breath, my every thought,  
 Word, work, and action, could its anthem raise;  
 O that myself to Thy resemblance wrought,  
*Were thus Thy living monument of praise.*

But, O my Saviour, thou alone canst give  
The grace, the power, thus to will and do ;  
Let Thine own Spirit, in my spirit live,  
Thus will I *live* Thy praise, and *sing* it too.

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## WEEK XIII.

### FIRST DAY.

**"THAT YE BE NOT SLOTHFUL, BUT FOLLOWERS OF  
THEM WHO THROUGH FAITH AND PATIENCE INHERIT THE  
PROMISES."**

**"FOR YE HAVE NEED OF PATIENCE, THAT AFTER YE HAVE  
DONE THE WILL OF GOD YE MIGHT RECEIVE THE PROMISE."**

*Heb. vi. 12. and x. 36.*

While faith directs her eagle gaze,  
To glory's bright meridian blaze ;  
And hope, o'er time and distance flies,  
To take possession of the skies ;  
Patience, a grace of lowlier name,  
As high, as holy in her aim,  
Although like them of heavenly birth,  
Is humbly traversing the earth ;  
With feet unwearied she proceeds,  
Where'er the path of duty leads ;  
With hands untired she labours still,  
Her Master's pleasure to fulfil ;  
And led by love, her cross to take,  
And bear it, for her Saviour's sake,  
She does not ask to lay it down,  
Till He shall bid her wear the crown.

## SECOND DAY.

"GREAT PEACE HAVE THEY THAT LOVE THY LAW, AND NOTHING SHALL OFFEND THEM."—*Ps. cxix. 169.*

"They shall have no stumbling-block,"  
(margin) Nothing shall so obstruct their path, or prove a hindrance to their course, as to turn them aside; nothing shall cause them to swerve from their allegiance to God. "The righteous shall hold on his way;" and "Blessed is he," said our Holy Saviour, "who is not offended in me."

When Jesus was unfolding to the people of the Jews the nature and spirituality of His kingdom and doctrine, many of His auditors were offended, and stumbled at His word. He who spake it, became to them, according to the Scripture (*Isa. viii. 14*), "a Stone of stumbling, and a Rock of offence." Jesus, who knew their hearts, and all the motives and feelings by which they were actuated, said to them, "Doth this offend you? What and if ye shall see the Son of man lifted up



where He was before ?—ye, who are looking for the outward shew of an earthly dominion, and the splendour of a sovereign, whose kingly glories are wholly of this world ; what and if all your expectations should come to nought, and your cherished hopes should vanish, and that Messiah, whom you are seeking only for the things that perish in the using, shall become invisible, save to the eye of faith ?” “ It is the Spirit that quickeneth, the flesh profiteth nothing : the words that I speak unto you, are SPIRIT and LIFE.” But, “ the natural man receiveth not the things of the Spirit of God ; they are foolishness to him ; neither can he perceive them, because they are spiritually discerned ;” they were offended ; they said, “ It is a hard saying ; Who can hear it ?” (Who can give ear to it ?) They went back, turned away, “ and walked no more with Him.” Nevertheless, there were some there who had ears to ear, and faith to lay hold of, the *words of eternal truth*, and also of Him who

spake them;—"The men of Judah clave unto their King." His true disciples knew His voice; they loved the Lawgiver, and therefore they loved His law. His law was the law of truth, and it was written upon their heart. His law was the law of love, and they had drank into its spirit. And to His enquiry, "Will ye also go away?" they could unhesitatingly reply by another, "Lord! to whom shall we go? Thou hast the words of eternal life." They had received of those words, and found them to be "life and peace;" as it is written, "All thy children shall be taught of the Lord; and great shall be the peace of thy children." (*Isa.* liv. 13.) "To be spiritually-minded is life and peace." (*Rom.* viii. 6.) And great is that peace: it is the "peace of God; a peace that passeth all understanding:" and they who have tasted of its sweetness, will never be disposed to turn away from the blessed Fountain. The Lord will speak peace to His people, and to His saints; to this very end, that they may be

preserved in the paths of heavenly wisdom ;  
and nothing in the law of their Lord shall  
offend, or be an occasion of stumbling, to  
them. The heart keeps the peace, and the  
peace keeps the heart, of all who love the  
law of their God, " through Christ Jesus."  
*Phil. iv. 7, 8, 9.*

Who could my every want supply ?

What would my refuge be ?

Whither, O whither should I fly ?

Were I to turn from Thee !

Thy Spirit's grace and calm repose,

The truth on which I live,

The joy that from Thy presence flows,

'Tis Thine alone to give.

O ! be it ever my delight,

To learn of Thee, Thy will ;

While all my powers with joy unite,

Thy pleasure to fulfil.

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## THIRD DAY.

“ARE NOT TWO SPARROWS SOLD FOR A FARTHING? AND ONE OF THEM SHALL NOT FALL TO THE GROUND WITHOUT YOUR FATHER.”—*Matt. x. 29.*

How comprehensive—how wonderful—is the view presented to us here of the omniscience and sovereignty of God! Great and glorious as He is, and having His throne in the highest heavens; we are assured, from the lips of Eternal Truth, that no circumstance can be too trivial to escape His notice; no occurrence too unimportant, no creature in all His vast universe too insignificant, to be the subject of His inspection;—too minute to move, or cease to move; to exist, or cease to exist, independently of His knowledge and His will; and that even the sparrow, small and of little worth as it may be deemed amidst the greater wonders of His creation, cannot lose the animating principle, with which He has endued it, without His direction or permission. “Thou takest away

their breath"—then, and not before, we read—"they die; they return to their dust." The cheering, the consolatory inference drawn from this impressive fact, by our blessed Lord, addressing his disciples, is this: "Fear not, therefore; ye are of more value than many sparrows."

In the limited sphere, and with the circumscribed knowledge of mortal man; looking around upon the confused, disordered aspect of society; the apparent contingencies with regard to human actions; and the uncertainties attending all human events; the whole of this world's variable and shifting scenes must appear a deep, and an impenetrable mystery. That depth, however, which no mortal mind can fathom—that chain, whose connecting links no human skill can develop—is not only distinct, and clear, and open to the vision of the Almighty—everything is in His hands, and at His disposal. "Known to God are all His works from the beginning;" and they are all alike tending

to their final issue, "according to the determinate foreknowledge and counsel" of Him who doth according to His will, equally "among the armies of heaven and the inhabitants of the earth." "In Him we live, and move, and have our being;" and nothing is hidden from his eyes. Before Him, not only events are plain, with their causes and their results; but also the character of the mind; the hearts of all men, with their motives, their principles, and their feelings. And while "He numbers the clouds of heaven, and hears the young ravens when they cry; causing the grass to grow for the cattle, and herb for the service of men;" He divides to the nations their inheritance, separates the children of Adam, determines the times before appointed, and fixes the bounds of their habitation:" ruling, in all the dispensations of His providence, throughout the whole of His empire, in the kingdoms, alike of nature and of grace. And the devices and the movements of every individual, amidst the

countless myriads of animated existence, however free in its volitions, are altogether subservient to the wise designs and sovereign pleasure of Him who "sitteth upon the waters-floods," and "walketh upon the wings of the wind." "He maketh His angels spirits, and His ministers a flaming fire;" and riding forth upon the cherubim, he guides the wheels of His universal providence; and, touching the master-spring of its stupendous machinery, He works silently and secretly, directing, controlling, and governing the whole.

Happy is that people who acknowledge His supremacy, bow to His authority, and worship at His feet. (*Ps. ii. 10.*) Yes: happy is that people, who walk in his presence, live in His smile, and rest in His love. Happy is that people who delight greatly in His commandments, esteeming "all His precepts concerning all things to be right:"—they who listen to his voice; meditate on His law; and *not only* read and hear the Word, but also

keep and do it. To these, the true Israel of God, belongs the promise, and the assurance, "The God of Jeshuron rideth upon the heavens in thy help, and in His excellency on the sky." "The Eternal God is thy refuge; and underneath are the everlasting arms. He shall thrust out the enemy from before thee; and shall say, Destroy them." Yea: happy art thou, O Israel! Who is like unto thee, O people saved by the Lord! To all of whom, collectively, Jesus speaks, when he says, "Not a sparrow can fall without your Father:"—"My Father and your Father; my God, and your God:"—"Fear not therefore; ye are of more value than many sparrows."

Our souls shall find in every place,  
A home and rest, if God be there,  
And deign to manifest His grace,  
Accept our praise, and hear our prayer.

Ere we can lisp, or breathe his name,  
His listening ear in mercy bends;  
And ere we can His promise claim,  
*His grace to every want attends.*



#### **FOURTH**

**"AND HAST NOT DENIED ME"**

Thou "hast not denied me," is, thou hast confessed the meaning of the passage, the analogy of Scripture, and of the Lord Jesus Christ. John the Baptist, "He denied not, but confessed Christ." "He that is the blessed Lord, "is again

**JEHOVAH** spake, when He said, "My Name is in Him." "I am come," said Jesus, "in my Father's Name, and ye receive me not." Nevertheless, there were those who did receive Him; and, receiving Him, they received power also to become the children of God; "even those who **BELIEVED ON HIS NAME.**"

In the person of Jesus Christ, full of grace and truth; in the miracles He wrought; in His pure and Holy precepts; his doctrines; the words He spake, words that were "spirit and life;" in all He taught and exemplified; His humble and faithful followers discerned the Name and beheld the glory of the Father; (*John* i. 14.) but not in its full power and majesty, till after His resurrection from the dead. Then it was, when Jesus had poured out upon them the "promise of the Father" and the Holy Ghost had taken entire possession of their souls; when that Divine Paraclete had unfolded to their astonished minds the mystery of the Cross, and the kingly glories of their now risen and en-

throned Lord—then it was, they went forth at His command, and in the power of His Spirit, to disciple all nations to the faith of Christ; baptizing them in “the NAME of the FATHER, and of the SON, and of the HOLY GHOST.” Baptism into this Name, is called (*Acts* xix. 5.) baptism in the name of the Lord Jesus. And to confess His Name, and not to deny it, signifies, the open profession of our faith in a crucified Saviour, before an unbelieving and gainsaying world. “And whosoever shall confess Him before men,” the Lord hath said, “him also shall the Son of Man confess before the angels of God.” They who acknowledge Him upon earth, He will acknowledge in heaven. They who do now, in the face of the world, in word and in deed, in profession and in practice, say, “The Lord is our God;” He will say of them, in the day of His appearing, and before an assembled universe, “These are my people.” That Name in which they *have* gloried upon earth, shall be their crown

of glory and their diadem of beauty hereafter; it "shall be written upon their foreheads." "I will write upon him the Name of my God, and the Name of the city of my God, &c.; and I will write upon him my new Name." Such will be the transforming power of the beatific vision, that they who behold the glory of their Lord, shall shine in that glory, reflect his image, and be perfect in His perfections, for ever.

This is the manifestation of the Sons of God, for which the creature is said to be waiting. (*Rom. viii. 19.*) The Holy and Ineffable Name shall then be visibly written upon the new creation of God in letters of light. Even here below, that Name is engraven upon the heart of the children of God, is confessed with their lips, and is glorified in their lives. Even now, the revelation of that Name is the food and solace of their souls; and He in whom and by whom it is unfolded to their faith, gives them increasingly to rejoice in its brighter and fuller manifestation.

"I have declared to them Thy Name, and will declare it, that the love wherewith Thou hast loved them, may be in them, and I in them." (*John* xvii. 26.) "The Name of JEHOVAH is that strong tower, into which the righteous runneth, and is safe."

O Thou! the spring whence all my blessings flow,  
In this I glory, that Thy Name I know;  
May I on earth, my humble witness bear,  
To that blest Name which on my heart I wear;  
Then, with that Name invested, rising see,  
Its bright perfections manifest in THEE.

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#### FIFTH DAY.

"THE LOVE OF CHRIST CONSTRAINETH US."—2 *Cor.* v. 14.

The love of Christ!—Here is the great secret of moral power. Here is the one effectual, actuating spring of moral obedience. This is the mighty bond which frees the soul from all other bondage; fixing upon it those *fetters of fervent affection*, which, the firmer

they are rivetted, the easier they are felt to be. This is the grand transforming principle, which, being implanted in the soul, will, as it expands and prevails, rule, regulate, and sanctify all its powers, affections, and feelings. This is the one quickening impulse, which, with unfailing and irresistible energy, carries forward the renewed mind in the paths of righteousness, to heaven, to glory, and to God. "The love of Christ constrains us." And what to do? To live to God—to live, not unto ourselves, but "unto Him who loved us and gave himself for us." The Lord Jesus Christ is enthroned in the affections, and self is laid at His feet. "Because we thus judge," &c. It is the conviction of an enlightened judgment; the deduction of deliberate consideration; the inference of correct reasoning; the full and cordial assent of the understanding and the heart. "We are bought with a price;" we are not our own; we are the dear-bought property of Him who gave *His* life for us, that *our* life might be

— once seen !—  
The world may great  
Jesus ! once known !—  
From Satan's dark ca  
Jesus ! once loved !—  
His Spirit rules and r  
Jesus ! once loved !—  
The soul awakes to m  
Love, " strong as deat  
Long as successive age  
Love, sweet as life, sha  
When earthly vanities  
Lord ! this is life, Thys  
To know, to love, and '

## SIXTH DAY.

“WATCH YE, THEREFORE, AND PRAY ALWAYS, THAT YE MAY BE ACCOUNTED WORTHY TO ESCAPE ALL THESE THINGS THAT SHALL COME TO PASS, AND TO STAND BEFORE THE SON OF MAN.”—*Luke xxi. 36.*

All Christians look forward to the appearing of Christ in glory ; they expect that, according to His promise, He will come again with power and majesty ; and “to those who look for Him, shall He appear the second time, without sin, unto salvation.” With respect to the time, the mode, and the manner of His appearing, very many and very different opinions are found to prevail among the members of the Church of Christ. There can be, however, but one opinion, with regard to the duty incumbent upon every one of His waiting servants ;—a duty impressed upon them all, collectively and individually, by their Lord himself : “Watch ye therefore and pray always.” Their escape from impending danger, their exaltation to honour and glory, are connected with a life of



watchfulness and prayer. "The day of the Lord is at hand"—the day of final retribution and recompense; the day, called in the Scriptures the "day of wrath," and also "the day of redemption." And although of that day and of that hour knoweth no man, so as to fix with certainty and precision the time, "for as a snare it shall come upon all that dwell upon the face of the earth," it is still assuredly *at hand*; for the whole of time is, in comparison of eternity, but as a moment, and eternity itself is *at hand*. And there are two distinct classes of persons towards whom the coming of that eternity and of that day bears a very different aspect. It is declared (*Ps. i. 5*), that "the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous;" and again, "for yourselves know perfectly that the day of the Lord so cometh as a thief in the night, for when they shall say, peace and safety, then sudden destruction cometh upon them,—and *they shall not escape*;" but there are those

who shall be counted worthy both to *escape* and to *stand*; namely the "congregation of the righteous;" and who are these? "Blessed are they whose transgression is forgiven, whose sin is covered;" "Blessed are they who have washed their robes, and made them white in the blood of the Lamb." Blessed are they who, arrayed in their Redeemer's righteousness, have even now access to the Father, through the blood of sprinkling. Blessed are they who can say of Jesus, "whose I am, and whom I serve;" who, in His strength, are warring a good warfare, and who thus "keep the faith." It is to these, as well as to the Apostles, that Jesus speaks, when He says, "Watch and pray." And there is laid up for them, when their course is finished, a crown of righteousness, which the Lord, the righteous Judge, shall award them in that day, and to every one that "loves His appearing."

"Blessed is that servant, whom his Lord, when He cometh, shall find watching."—*Luke* xii. 37, 43.

**Lord Jesus ! my Saviour ! I wait at Thy feet ;  
Thou Rock of my strength ! and my peaceful  
retreat !**

**Lo ! here from the world and its tumults I flee,  
And listen to all Thou shalt say unto me.**

**How sweet is Thy mercy ! how blessed Thy word !  
' No power can take me away from my Lord :'  
Though earth to its centre, should shake and be  
moved,**

**Still safe in Thy love is the soul Thou hast loved.**

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#### SEVENTH DAY.

**" THE LORD (JEHOVAH) IS THY KEEPER."**

*Psalms cxxi. 5.*

The guardianship of God, and His ever-watchful and gracious eye, which is always fixed upon the people of His charge ; that eye, which can neither slumber nor sleep ; ensures to them, both providential care, and preservation to life eternal. For the LORD, to be our Keeper, must include every needful supply for every want, whether it be of a *temporal* or a *spiritual* nature ; whether it

relate to the life that now is, or of that which is to come. The promise given by the Lord to the patriarch Jacob, in a vision, that he would be with him, and keep him in the way that he should go, was evidently understood by him to be a promise of provision, as well as of protection, throughout the whole of his earthly pilgrimage;—bread to eat, and raiment to put on. (*Gen.* xxviii. 20.) And the vigilance, and the tenderness of God's parental care, is described by one of the most exquisite and striking figures that is to be found in nature—"He kept Him as the apple of His eye." (See and compare *Gen.* xxviii. 15. and 20.; *Deut.* xxxii. 10.; and also *Zech.* ii. 8.) And whether in relation to Jacob as an individual, or to his praying and believing posterity, or to the church of God collectively; to every one, whose God is the LORD, the promise is equally sure, equally comprehensive—"Bread to eat and raiment to put on." Bread also from heaven, and Living Water from Life's Eternal Spring, shall be

sure; every needful supply shall be granted for the stay and support not only of natural life, but also for the life of the soul. "Holy Father," said the great Intercessor when on the point of leaving His familiar earth, "Holy Father, keep, through Thy own Name, those whom Thou hast given me" &c. (*John xvii. 11.*) And by Him who hears the Son always, they are kept; "keep the power of God, through faith unto salvation;" "Sing ye unto her, a vineyard of red wine; I Jehovah do keep it; I will water it every moment lest any hurt it; I will build it up every night and day." *Isa. xxvi. 2, 3.*

They who are kept by the Lord God, people to whom it is said, "Jehovah is Keeper," are "preserved in Jesus Christ" (*Jude 2.*) that is, they are preserved in faith, and love, and obedience of Christ, consequently, in safety, in holiness, and peace. "You," says the apostle Peter, "are kept by the power of God, through faith unto salvation," &c. And true faith will

ways work by *love*; and love will be made manifest by a *holy* and *conscientious* walk. Let it be noticed that the doctrine is necessarily conected with the precept. There is a beautiful congruity and harmony in all that relates to Christ and His people. The people of whom the Lord is the Keeper, are exhorted to *keep themselves*;" to "stand fast in the faith;" to keep themselves in the love of God," to "keep themselves unspotted from the world." And again, "He that is begotten of God, keepeth himself, and the wicked one toucheth him not." 1 *John*. v. 18., And how is this great work to be accomplished, but in the same way, and by the same power, as Timothy was charged to keep the good gift committed to him, namely, "by the Holy Ghost, which dwelleth in us." And "Salvation will God appoint for walls and bulwarks," around those, who thus keep the truth, and walk in the truth; their minds, being stayed upon and trusting in

Him. He will keep them in "perfect," or "perpetual peace." *Isa.* xxvi. 1, 2, 3, 4.

Christian reader! commit the keeping of thy faith, thy soul, thine all, to Him who will keep "the feet of His saints;" and be assured He will not suffer *thy* foot to be moved. He will preserve thee from all evil, and for ever. Be it thine to keep His word and His way; and thou mayest joyfully take up the language of the apostle, and sing: "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him, against that day." *2 Tim.* i. 14.; *1 Thess.* v. 2, 3.; *Phil.* iv. 7.

O! be thy soul in Jesus found,  
His love will shade and shield thee round;  
Nor sun shall injure thee by day,  
Nor moon put forth a sickly ray.

In all thy sojournings below,  
His care and kindness, thou shalt know;  
Nor will His mercy e'er remove,  
Till thou enjoy His rest, above.

END OF THE SECOND SERIES.













